

A  
TREATISE  
OF THE  
AFFECTIONS;  
OR  
The Soules Pulse.

Whereby a Christian may know whether  
he be living or dying.

Together  
With a lively description of their Nature, Signs,  
and Symptomes.

As also directing men to the right use and  
ordering of them.

By that Reverend and faithfull Minister of Gods Word,  
*M. William Fenner*, sometimes Fellow of *Pembroke-  
Hall*, and late Rector of *Rochford* in *Essex*.

*Finished by himself.*

DEUT. 6. 5.

*Thou shalt love the Lord thy God with all thy heart, and with all thy soul,  
and with all thy might.*

L O N D O N,

Printed by *A. M.* for *J. Rothwell* at the Sign of the Sun and  
Fountain in *Pauls-Church-yard*, near the little  
North-door. 1650.

A  
TREATISE  
OF THE  
AFFECTIONS

Wholly and Justly may now appear

in a new and improved Edition

With a new Preface by the Author

and a new Appendix

As also the names of the several

Persons who have been

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## To the Reader.

**G**od made man (as all things else) for himself, Gods glory is the end for which man was made; the fruition of God is the happinesse to which he was appointed; that he might be subservient to this end, and obtain this happinesse, he bestowed on him a reasonable soul, consisting of an understanding and a will, that by the one he might contemplate and behold the beauty of the Lord, by the other he might embrace him. The understanding as the eye of the soul is to discern truth, the will as the feet of the soul to carry it to good. The understanding (though furnished with excellent knowledge in things naturall) was chiefly enriched with the knowledge of God the first Truth; the will (though let out to the desire of good naturall) was especially enamored with God the chiefest good; and whilest these faculties continued in those postures, man continued in the happy and holy condition of his primæve creation; the corruption and misery of the soul is the aversion of these faculties from this object, the corruption of the understanding, the ignorance of God; the corruption of the will, the abhorring of God; man lost not his faculties by his fall, but their integrity; he hath an understanding still, but in regard of heavenly things blinde and vain, quick-sighted in other things, he hath a will still, but averse from God, and pursuing with eagernes things terrene;

## To the Reader.

rene; the reparation of the soul is the restoring of these faculties on their proper objects, and this is that which is required, My son, give me thy heart, give me thy understanding to know me, give me thy will to cleave to me, by loving and fearing me, by delighting and hoping in me. These acts of loving, fearing, &c. commonly called by the name of Affections (I speak with submission to better judgements) are only the motions of the will, by which it goeth forth to the embracing of its object which is Good, which considered in the general nature is loved, considered as in the fruition is delighted in; considered in the future as attainable, if with ease, is desired; if with difficulty, is hoped for. If the will or these Affections be fixed on their proper object, there is no danger in the excess; God cannot be loved, or feared, &c. overmuch; the only danger in them, is either in misplacing upon a wrong object, or their loose adhering to the right; both these the Apostle rectifies, Be not drunk with Wine, in which is excess, but be filled with the Spirit, Covet the best gifts. Thus Christ invites his Church, Drink ye, be drunk, O my beloved, This drunkenness, saith Ambrose, makes men sober: And this is the subject of this ensuing Discourse published for thy benefit. Reade, consider, pray, and the Lord give thee understanding to conceive of it, and a will to conform unto it.

The

## The Table.

**T**He right use and ordering of the Affections. Page 1.  
*Doftr.* A naturall man cannot fet his affections on God, or upon things above.

What the affections are.

- 1 They are motions. ibid.
- 2 They are motions of the will. ibid.
- 3 They are forcible motions of the heart. 3
- 4 They are sensible motions. 4
- 5 They are according to the apprehensions of good and evil. 5

*Reasons* 1 They are the wings of the soul. 6

- 2 They are the inclination of the soul. 7
- 3 They are the passion of the soul. 8
- 4 They are the perturbation of the soul. 9

Nine degrees wherein the affections may be wrought on: In 5. of them a carnall man may have his affections wrought on, but in the last four he cannot. 10

- 1 The heart is enticed by them. 11
- 2 The heart is somewhat touched therewith. ibid.
- 3 The heart is somewhat bowed by them. 12
- 4 The heart is stolen away with them. ibid.
- 5 The heart is inflamed upon them. 13
- 6 The heart is overturned from what it was. 14
- 7 That the heart be engaged for God. 15
- 8 The heart is glued to a thing by them. ibid.
- 9 The heart may be quite given up to the thing it affects. 16

Affections of the wicked cannot be set on Christ, but may be raised towards Christ. 17

*Proved by five Arguments.*

- 1 By the sparks of right reason. ibid.
- 2 By the knowledge out of the Word. 18
- 3 By knowledge and conscience quickned. 19
- 4 By the horreur of their estate. 20
- 5 By self-love. 21

Affections may work the wicked to do some speciall duties, as appears in five instances. 22

Fourth Reason, though a carnall mans affections be wrought on, yet they are not kindly wrought on. 23

First,

## The Table.

First, they are not 1 kindly, 2 judiciously, 3 regularly, 4 universally.	
Examine whether your affections are right or no	88
Demonstrated by four signs.	ibid.
It stands us infinitely in hand to have our affections set right, proved by eight arguments.	31
It is a Christians duty to set his affections on God, two reasons.	45
The necessity of it for three Reasons.	ibid.
All the good of the creature is not thy good; proved by 4 arguments.	48
It is best to set our affections on God for 3. reasons.	51
U/e. It is a blessing to have affections.	54
Affections not sinful for three reasons.	ibid.
Affections are necessary, and why.	57
Four impediments, our affections are not set on God.	62
Two grounds to set our affections on God.	67
Means to set our affections on God.	69
Means to get up the bottom of the affections.	70
Ministers must labour to stir up the affections of the hearers.	85
How a Minister must stir up affections.	95
It is a great sinne to set our affections on earth, proved by 4. arguments.	105
The degrees of the affections.	ibid.
The extremity of the affections is zeal.	118
Zeal what it is, in five demonstrations.	ibid.
Zeal is due only to God for five reasons.	122
God demands the zeal of the affections.	127
Very dangerous to deny God the zeal of the affections in holy duties.	139
It is a lamentable condition we are in, when our affections run contrary to God, by eight arguments.	ibid.
Seven signs whether the zeal of our affections be set on God.	145
Zeal cannot abide any sin.	147
Not in any person, childe, wife, rich, &c.	ibid.
Five means to make us zealous.	170
Be exhorted to be zealous against thy worst enemies, Sin, Satan, &c.	ibid.
Without zeal thou must never do good to others.	ibid.
Nor encourage the Ministers of God.	ibid.
Nor can you be excellent.	ibid.
Zeal makes us like Angels.	ibid.
Zeal as fire against coldness and lukewarmness.	ibid.
Seven motives to set your affections on God.	175



A  
TREATISE  
OF THE  
AFFECTIONS.

The I. Sermon.

COLOS. 3.2.

*Set your affections on things that are above, and not on things  
which are on the earth.*



He subject of the Text and this Treatise is  
the affections, shewing the right use and  
ordering of them, which is a thing of con-  
tinual and great concernment: for they  
will never be idle, but still running out  
and bringing into the soul, either healing  
or hurtful objects, and so authours either of our woe or  
welfare: and certain signs either of our happinesse, that  
we are risen with Christ: or misery, that we are still dead.  
---And concerning these the Apostle

B

First,

First, *Implies a disease and a temper*: that they are dis-  
joyned from God, and that desperately.

Secondly, *Applies a medicine*, a way to cure them, to  
bring them back, and place them upon their first and right  
object, God, and things above.

The first he intimates to us in three things.

First, By calling them *inordinate affections*, and such as  
can never be set right without they be mortified. *Mortifie*  
*your earthly members, Fornication, Uncleanesse, Inordinate*  
*affection, &c. ver. 5.* He terms them inordinate and master-  
lesse affections, and he commands us to mortifie them.

Secondly, By shewing they are *buried in the things of*  
*the world*, and never can be raised up again, but only by  
the power of the resurrection of Christ, *If ye be risen with*  
*Christ, seek those things that are above, ver. 1.* Ye can never  
be able to make your affections seek upwards, unlesse ye  
be risen with Christ.

Thirdly, By supposing they are naturally (as Solomon  
saies of a fools wrath) 'as heavy as a stone; the affections  
are so naturally, as heavy as a stone, which falls down to  
the earth, and cannot ascend, except it be heaved up: *Set*  
*your affections on things above, and not on things on the earth.*  
They naturally sagge downwards on things that are earth-  
ly, but let them not doe so: no, heave them up, and set  
them upon things that are heavenly, *If you be risen with*  
*Christ.*

These words are to be construed with all the exhortati-  
ons Saint Paul doth here give, *If ye be risen with Christ,*  
*seek those things that are above, If ye be risen with Christ,*  
*set your affections on things that are above, If ye be risen*  
*with Christ,* mortifie your earthly members, and your in-  
ordinate affections, &c. If ye be not risen with Christ, it  
is but a folly for me to bid you do this, ye cannot mor-  
tifie your affections, nor raise up your affections to God,  
ye cannot possibly do this, except ye be risen with Christ.  
The point then is this, which I will handle by way of cohe-  
rence,

A natural



A natural man cannot set his affections upon God, or upon things above: For our more intelligible proceeding in this Doctrine, as likewise in the whole treatise of the affections, which I desire to goe through: let me tell you,

First, *What the affections be.* The affections are the forcible and sensible motions of the heart or the will, to a thing or from a thing, according as it is apprehended to be good or to be evil. There be four things to be considered herein.

First, *The affections are motions.* They are the motions of the heart. *The motions of Sinne*, saies Saint Paul, Rom. 7. 5. that is, the affections of sin, for so it is in the original: so that then are a mans affections set upon God, when the heart hath its out-goings to God, and therefore the Scriptures call the affections *the feet of the soul*: for as the body goes with its feet to that which it loves, so the soul goes out with its affections to that which it loves. *I thought upon my waies, and turned my feet unto thy testimonies.* Psal. 119. 59. that is, I turned mine affections to thy Testimonies: Look to thy feet when thou comest into the house of the Lord. I have refrained my foot from every evil way, Psal. 119. 101. Their feet are swift to shed blood, Rom. 3. 15. The Soul hath no other way to come at that which it loves, but only by its affections: can the muck-worm bring his bags and his coffers to his Soul? can the voluptuous man bring his dogges, and his hounds, and his bowls to his Soul? No, though his Soul loves such vanities as these, it cannot move to them but only by its affections, *Cervi similes sunt & equis perniciosus affectus*, saies Lactantius. The affections are the Souls horses, that draw her as it were in a Coach to the thing that she affects: a man is moved by his affections. By *Anger* he moves out to revenge: by *Desire* he moves out to obtain: by *Love* he moves out to enjoy: by *Pity* he moves out to relieve: the affections are the motions of the Soul. When the unbelieving Jews had an affection of envy at Saint

Doctr.

What the affections are.

1.  
The affections are motions:  
*מחשבותיו*  
*פ' דעק' 2*  
*נ"ו.*

L 6 de  
vero cultu  
cap. 17.  
By faith  
Noah  
warned of  
God mo-  
ved with  
fear, &c.  
H. b. 11. 7.



2.  
The affe-  
ctions are  
motions  
of the  
Will.  
*Stoici vo-  
cant ελο-  
για πῶθη ὁ  
συναπλη-  
ρῶν σίτη-  
σικος in  
Epictetum*

*Paul*, the Text saies, *They were moved with Envy*, Act. 17. 5. so the Soul of the godly is moved with affection to God. This is the first thing, the affections are motions.

Secondly, As the affections are motions, so they are the motions of the will. I know *Aristotle* and most of our Divines too, doe place the affections in the sensitive part of the Soul, and not in the will, because they are to be seen in the beasts. But this cannot be so, for a mans affections do most stirre at a shame or disgrace; which could not be, if the affections were in the unreasonable sensitive part: the unreasonable sensitive part of a man is not sensible of credit or esteem: call the desires of the appetite greedy and gluttonish; the appetite is senselesse of any disgrace, and therefore the affections must needs be in the heart: the Scripture places the affections in the heart or the will. *Being affectionately desirous of you, we were willing.* 1 The. 2. 8. Saint *Paul* couples his affections and his will together in one, and his affection that he had to the *Thessalonians*, he seats in his will. How could the Apostle command us to set our affections on God, and the things that are above, if the affections were in the sensitive and unreasonable part? can a man make his material stomach to hunger after God? or the thirst of his sensitive appetite to thirst after Christ? alas the sensitive part is not capable of a command or precept. No, if the affections were only in the sensitive and material part of the soul, then how could they be in the Angels? the good Angels have affections, all the essential parts of the affections, and so have the bad. The good Angels, *Which things the Angels desire to look into,* 1 Pe. 1. 12. The evil Angels or Devils, *The Devils beleeve and tremble*, Jam. 2. 19. I confesse there be certain animal and analogical affections that are in the sense: there's grief for torment, and fear to touch a serpent or a road; delight in meats that are pleasant, and hatred of them that are noysome. But the Lord doth not call for these sensitive passions to be seated upon him and on heaven, they are seated

seated aright as they stand, so a moderation be kept they have no need to change objects: *The affections of the heart*; these are the affections the Lord doth call for; the out-goings of the heart: as the sense is afraid of a Lyon, so is a godly heart afraid to sin against God; as the sense is joyful to have ease after trouble, so a godly heart is joyful with a good conscience in Christ; as the sense loves that which doth feed it, so a godly heart loves God that doth nourish it: and therefore *Austin*, and *Galen*, and *Scorus*, and why say I them? the Scriptures say, the affections are motions in the heart, *Mine Eye affecteth my heart*, saith the poor Church, *Lam. 3. 51.* that is, when she beheld the lamentable distresses of the daughters of Sion, this stirred up the affection of pity in her heart.

Thirdly, As the affections are the motions of the heart, so they are the *forcible motions of the heart*; every little motion in the heart is not an affection, but only the forcible motions of the heart; a man is then said to set his affections upon God, when his heart goes with force unto God; for as God appoints every creature his task, and to seek out its own good, so he gives it a force for to do it; the stone, its nature is to fall downwards, and God gives it a weightiness that it may fall downwards with force: the stomach, its nature is to take food when it is empty, and God gives it a hunger that it may take it with force: every creature hath not only its motion to move it to its own good, but it goes to it with force; so God hath given affections to the heart, as weight to the stone, and hunger to the stomach; so God I say hath given affections to the heart, that it may seek out its good with a force, so that then does a man set his affections upon God, when he sets all his forces to Godward. When *David* had given 847 millions 382 thousand 500 pound in silver and gold of his own charges to the building of Gods house, for so the learned may gather out of two Chapters in the Chronicles, you may well think he employed all his forces thereto; but what saies the Text,

3.  
They are forcible motions of the heart.  
*organ est impetus, ut Salm: lius verit. Motio animi quod ad aliquid fertur sive sponte sive aliunde incitata organo: arur Stoicis.*

*I have set mine affection to the house of God.* 1 Chron. 29. 1. Thus ye see when he sets his affections to Gods house, he put to his forces: the affections are the forcible motions of the heart; when a childe of God praies with affection he prayeth with force; when he stands for God with affection, he stands for him with force.

4.  
They are  
the sens-  
ible moti-  
ons of the  
heart.

Fourthly, As the affections are the motions, and the forcible motions of the will, so they are the sensible motions too. For the will stirs up the inferiour faculties of the soul, and they stirre up the humours and parts of the body, to make the greater resistance to that which it disaffects, or the greater embracement of that which it affects.

This is one reason why the affections are called passions, for they make the soul to suffer, and the body to suffer. The affection of Joy makes the spleen for to suffer, and anger makes the gall for to suffer, and fear makes the heart for to suffer; yea, the affections make humours, blood, spirits, members, even bones and all the body, for to suffer. Hence it is, when a man sets his affections upon God, his fear, the fear of God makes him tremble; his Love, the love of God makes him to weep for his sins; the shame of it that he should dishonour his God, makes him to blush before Christ; grief for his sins many times dries up his moisture; and Zeal for his glory consumeth his flesh: so was it with the Psalmist, when he was full of affections towards God, and saw how men did disobey his Commandments, see what sensible motions were in him. *Mine eyes gush out with rivers of waters, because men keep not thy Law.* Psalm. 119. 139. Ezra was so affectionate for God, that knowing how the people transgressed, it made the colour to come in his face, and to blush before heaven, Ezr. 9. 6. as Demetrius blusht for his father Philips offences; the Orator that pleaded King Philips defence, did not doe him so much service, as the blushing of Demetrius his sonne. This was the effect of his affection to his Father, it shewed it self in his blushing for the offence of his Father: Thus the affections are the sensible motions of the Will.

Fifthly

Fifthly and lastly, They are such sensible motions as are according to the apprehension of good or evil. For when there is but small apprehension of good or evil, the affections are weak, and may hardly work on the body at all; but when there is a great apprehension of either, not only the soul is deeply affected, but also the body is mightily comparable. Nay, if the apprehension be deep indeed, the affections break out into raptures, as *dancings and leapings of the heart*, which are the raptures of joy; *ravishtments and enamourings*, which are the raptures of love; *meltings and bleedings, and breakings of spirit*, which are the raptures of grief; *astonishments, amazements*, which are the raptures of fear; *confusion and the like*, which are the raptures of shame; the affections burst forth into such raptures as these, when the apprehension is deep. *Olofernes* his eyes were ravisht with the slippers of *Judith*, because he was deeply in love with her: *Jacob* shooke almost dead at the sight of his sons' bloody coat, because he was deeply affected therat. The Roman Senate was affrighted with the sight of the Carthaginian green figges, that *Caro* did shew them: such raptures have the Saints very often in their prayers to God, being helpt with sighs and groans that cannot be uttered, *Rom. 8. 26.* because they have a deep apprehension of the corruption that is in them. Thus ye see what the affections be, they are forcible and sensible motions of the will, to a thing or from a thing, according as it is apprehended to be evil or to be good.

In the next place let me shew that a carnal man cannot feel these his affections upon God or upon Grace, which may appear by Reasons.

First, *Affectus sunt ala anime*, as the Proverb goes, *The Affections are the wings of the soul.* If the birds wings be lime-twig'd and glued to the ground, she cannot fly up; now a carnal man his affections are glued and lime-twig'd to the things of the world, or the things of this life; and therefore it is impossible he should flie up unto God. I read in the life of good *Anselm*, walking in the fields he saw a shepherd

5.  
They are such motions as are according to the apprehension of good on evils.

Judith  
16.9.  
Gen. 37.

Reasons.  
The Affections are the wings of the soul Affections not subdued κατελκυσεν, α καταβόυσεν. *simplicius in Epistolum Anselmi.*

shepherds boy that had taken a bird, and tyed a stone to her legge, and as the bird would be offering to mount, the stone pulled her down; she had such a weight on her leg, she could not fly up: this good father fell a weeping, to consider, that so it was with men, carnal men; though perhaps they think to flie up to God by many good purposes, they are still born down with their sinnes, their affections are clog'd, security, deadnesse of heart, self-love, and love of the things here below, like millstones made fast to their heels, their affections cannot mount up to God. Hast thou more affection to a game then a Sermon? more affection to sit drinking in Ale-houses, then to be reproved for thy sins? more affection to a good booty, then a good duty? alas! how canst thou set thine affections upon God? thine affections are earthly affections, and therefore they cannot be placed upon God, *Rom 1. 26.* there reade of *vile affections*, God gave up the Heathen to base and vile affections: so these are base and vile, and carnal affections, that thou art given unto: thine affections are malice, and envy, and revenge, which cannot be set upon God: they are worldly fears, and worldly sorrows, and worldly joys, and worldly pleasures, and worldly delights, these are thine affections, these can never be placed upon God. They are vile affections, too base and dishonourable to God. Thine affections are lime-twig'd by Satan, they cannot fore up unto God. This is the first reason, why a carnal man cannot set his affections upon God, because his affections; which are the wings of his soul, are glued to the earth.

They are  
the Inclina-  
tions of  
the Soul,

Secondly, *Affectus sunt inclinationes animæ; The affections are the inclinations of the Soul*: as a man is affected so he is inclined; and therefore the affections in Scripture are called the bent of the soul, *My people are bent to backsliding from me, Hof. 11. 7.* that is, their affections to me are unstable, unconstant and fickle. How stands such a one bent? as we say; that is, how stands he affected? A man is bent to that which his affections are on; now then is it possible that a carnal



carnal man should set his affections on God; when his heart does not stand bent unto God? the muck-worm, his heart stands bent to the world; the voluptuous his heart stands bent to his pleasures; the proud man, his heart stands bent to get credit and be well thought on; the natural man stands bent to be carnal and earthly, and how can such men set their affections on God, when their hearts stand that way bent? are thy affections bent? that way that thy bent goes, that way do thine affections go: Thou art merry and jocond, and joyful to day, tell me what is it for? is it because God is glorified by thee? No, No, thy mirth and thy joy stand otherwise bent. Thou hast been angry and revengeful, what was it for? was it because God is dishonoured, and thy lusts have been violent? Alas no, thy anger and thy wrath stand otherwise bent: thine affections are the bent and inclinations of thy heart, and therefore if thou be inclined to things that are earthly, thou canst not place thine affections upon God; nothing can go against its own bent and inclination, unlesse by the omnipotent power of the Spirit of Christ. *David* knew this well enough, that his affections could never be to God and his righteousness, if his heart did not that way stand bent; and therefore he praises God, *Incline not my heart to any evil thing.* Psal. 141. 4. Let not mine affections be on any evil thing, for then I should be that way inclined. This is the second reason why a carnal men cannot set his affections upon God, because the affections of the heart are the bent of the heart.

Thirdly, *Affectus sunt passionēs animæ*; saies *Damasceus*. The affections are the passions of the Soul. When the heart is affected with a thing, it lets in that thing, and it suffers a change by that thing; when a man is affected with anger at a wrong or an injury, we say he is in a passion; that is, he lets in the wrong, and there does his heart bue upon the wrong, and chafe at it; thus he is passionate. When a man is affected with love to a pleasure, he lets in the pleasure,

C

and

3.  
They are  
the passi-  
ons of the  
Soul.

*Elime* was  
subject to  
like passi-  
ons as we  
are. Jam 9.  
17 That  
is, subject  
to like af-  
fections  
with us.

and suffers it to prevail on the heart: now then a carnal man cannot let his affections upon God nor his Grace, because he cannot let it in to prevail over his Soul, he will not suffer it to enter; can he be in a good passion for God? can he be angry and cholerick to see how Gods Spirit is grieved? can he be grieved at the lusts of his heart, which he joyes in? can he be zealous for Gods truth, and for the beauty of holinesse? Alas, alas! no, He cannot let in these things into his heart, nor Christ, nor grace, nor holinesse, nor humility, nor self-denyal, nor any saving grace that is Christs, can get entrance into his heart; and therefore he cannot let his affections upon God. When the Apostle had exhorted the Hebrews, and now was concluding, that he could exhort them no further, he concludes on this manner: *And I beseech you brethren, suffer the word of exhortation*, Heb. 13. 22. He labours to work on their affections, that they would let in his exhortations into their hearts, he does not say, Suffer me to exhort you, for he had exhorted them already, and had taken their leave, but suffer it to enter into your hearts; now if you be carnal, thou wilt never suffer Gods counsels to enter; you will never suffer the word of reproof, neither will ye suffer a resignation: Suppose we should pull down all the unnecessary Ale-houses in the Parish, would ye suffer it? Suppose we should root out all your game-houses and the like, would ye suffer it? Suppose we should make every man pay his 12. pence a day for every time he is absent from Church, and have all disorders punished in the Town, would ye suffer it? Suppose we should come to your houses and exhort you, and reprove you, and tell you of your sins, and labour to reform you and your families, alas! would ye suffer it? No, your passions will rise, ye would be so farre from affecting these things, as that your affections would be against them, nay, ye would be in passion against me; carnal hearts cannot set their affections upon God, why? because the affections are passions, as I have proved already, and the soul doth



doth suffer its affections. The affections do alter the heart, but a carnal heart will not be altered by the word, nor by Christ; nor suffer his graces to enter.

Fourthly, Put the case a man set himself wrong, *Affectus sunt perturbationes anime*, The affections are the perturbations of the Soul; if once they go wrong, and the reins be laid on their necks, they are like wilde horses to the soul, to carry her whither she would not; they are the disturbers of judgement, and violent tyrants over the soul, they make a man walk as they list; and therefore the Apostle calls them, *the lusts of concupiscence*, wherein a man walks, 1 Thes. 4. y. in the original it is *the affections of concupiscence*, they are cruel and masterlesse misleaders of a man; now a carnal man, his affections are such, they are disturbances and perturbations unto him, they will so trouble him, and toss him up and down, from lust unto lust, from sin unto sinne, that he shall never be able that is carnal, to set them upon God. *Iamblychus* calls them the dayls of the soul, whereby it's nayled to the things of the body; would a carnal man repent? alas! his affections disturb him; would he pray and hold out in that duty? his affections are importunate to be otherwise occupied; would he exhort and reprove, and be rebuking his neighbour for sinning against God? his affections they are against it, he is ashamed for to doe it, he is afraid he shall have a scout for his labour; would he forsake his covetousnesse and drunkennesse and company? O his affections are so strong to them, that he is not able to draw his heart from them. The very Heathen brings in all the world thus speaking of themselves, *nitimur in vitium semper cupimusque negata*, so headstrong are the affections when they are wrong: as *Medea* in the Poet, *video meliora proboque*, she saw the good and she liked the good, but her affections transported her quite to the contrary; thus it was with *Herod* the king: when he heard there was another king of the Jews born in the world, and that Wise men from the East were come for to doe homage

4.  
They are the perturbations of the soul,

qui eo modo  
dei indu-  
cias.

to that new King; the Text sayes, *he was troubled*, Matth. 2.7. fear and shame, and grief, and vexation, and all his affections, they were all up in arms, and would not let him be quiet: they troubled him, saies St. *Matthew*. Yea, they made such a disturbance in *Herod*, they did so baffle his judgement, and busie his thoughts, and torture his minde, that they drove him to murder God knows how many scores of poor Infants: before they would be quiet, they made him a mad man. Thus the affections are grievous perturbations, when they are once come to be mis-placed; and if they be such perturbations as they are, alas! how can a carnal man set his affections upon God? they are masterlesse wilde horses, and he cannot subdue them: they are bedlams and frantick misleaders, and he cannot overcome them: they are desperate things, his affections are so giddy and unruly, that he can never be Christs; as long as his affections are aliue; unlesse they be set upon the tenters, and put upon the wreck, and tamed perforce, they will never be right: and therefore saies the Apostle, *Those that are Christs have crucified the flesh, with the affections and lusts*, Gal. 5.24. Those that are Christs have done so, or else they could never be Christs, because the affections are perturbations and disturbances, most woful perturbations they are. And this is a fourth reason why a carnal man cannot set his affections upon God; because his affections are perturbations, and like a company of wilde horses; that will not be ruled.

The II. Sermon.

Colof. 3.2.

*Set your affections on things that are above, &c.*

**T**HUS I have shewn you First, what the affections be : Secondly, how a carnal man cannot set his affections upon God. But here it may be objected : Cannot a carnal man have good affections to God and to grace ? The people were so affected with *Johns* preaching, and with his baptism, that they would have been angry and zealously affected against that man, whoever he was that should have said it was not of God ; they would have stoned such an one to death, *Luk. 20.6.* the people most of them were carnal, yet they were thus affected with his preaching. Certainly a carnal mans affections may be marvellously wrought on. For the clearing of this doubt : Let me shew you nine degrees, wherein the affections may be wrought on : in five of them, a carnal man may have his affections to be wrought on, and in the last four of them he cannot. First, I will name you these nine degrees of the affections of the heart.

The first is, when they are so farre wrought on, that *the heart is enticed and allured much by them.* Thus the eloquent Ministers in *Corinth*, it seems they wrought upon the peoples affections exceedingly, their words were so drawing, and their speech was so inticing, that they came flocking to them. Saint *Paul* confesseth he would not preach so, *with the enticing words of mens wisdom*, 1 Cor. 2.4. what good should I do, if my preaching were such ? it's true I might allure you and move you, and entice you, and stirre your affections ;

1.  
The heart  
is enticed  
and allured  
by them.

affections; but alas! this would never bring you to faith and repentance with power: this might tickle your hearts peradventure a little, but not soundly comfort you.

The second is, when the affections are wrought on so far, that the heart is somewhat touched therewith. As a man when his affections are moved with any, at a disgraceful word, he saith, this toucheth me indeed. When God turned the affections of Israel unto Saul, indeed some of them had no affection to Saul, *How shall this man save us? for they*, they despised him in their hearts, but God turned the affections of the rest upon Saul, for to follow him: The Text saith of them, *The Lord hath touched their hearts*, 1 Sam. 10. 26. That is, he set their affections upon Saul, that they might follow Saul up and down. As when the Needle is touched with the Loadstone, then it will turn it self presently to the North; their affections were touched, and therefore they followed after Saul. So many men, their affections are touched at a Sermon; their affections are not only allured, but receive a touch from the Word: there is some vertue goes out of the Word, as some went from Christ to the Woman that had but a touch of his garment; so their affections have but a touch from the Word, and some vertue goes to them, for the affections are termed the touch of the heart. *It's good for a man not to touch a woman*, 1 Cor. 7. 1. That is, not to set an amorous affection of the heart upon a woman. Thus farre a wicked mans affections may be to the Word, they may be touched by the Word.

3.  
The heart  
is somewhat  
bowed  
by them.

The third is, When the affections are wrought on so far, that the heart is somewhat bowed thereby; this is another degree of working on the affections, to bow the affections, as ye may reade; *David bowed the heart of all the men of Judah*, even as the heart of one man, 2 Sam. 19, 14. that is, by his kinde speeches, and friendly message he sent, he inclined and bowed their affections unto him. So a wicked man may have his affections bowed unto good, whereas his

his affections stood sturdy before, or may be they were bowed another way before, now they be bowed the contrary; as wicked *Levi's* affections were so bowed to Godwards, and for the good of his Church, that he was willing to die in his defence. *Be of good courage* (saies he) *let us play the men for our people and the cities of our God; and the Lord doe what seemeth him good,* 2 Sam. 10. 12. See how he rowzes up his valour, and his generous affections to fight for his God, his affections were somewhat bowed unto God, and yet he was a wicked man.

The fourth is, The affections may be wrought on so far, that *the heart may be stolen away with them*: this you may finde in the story of *Absalom*, who with his beauty and the propernesse of his person, and the flattery of his lips, and his courteous complement with the people of the land, he did so winne their affections, that the Text saies, *He stole the hearts of the men of Israel.* 2 Sam. 15. 6. So grace is so beautiful, and the Word of God hath such kinde promises and kinde speeches with it, not complemental, as *Absaloms*, but real and truly amiable, that it may steal the affections of a carnal man, as the *Israelites* stole from the *Egyptians* and they knew not how, so grace may steal thine affections and take them with its beauty, and yet thou be a wicked man for all that. As *Paul* with his preaching did so steal away the affections and the hearts of the *Galathians*, that for a need they would have pluckt out their eyes and given them to *Paul*, they were so strongly affected with him, and the Gospel he taught them, *Gal. 4. 15.* Neverthelesse *Saint Paul* sayes they were foolish and carnal.

4.  
The heart  
is stolen  
away  
with  
them.

The fifth is, The affections may be wrought on so farre, that the heart may be hot and inflamed by them. That this is another degree of the affections, you may gather from the *avenger of blood*; when any had unwittingly and unwillingly killed his brother, the Lord commands him to fly quickly to a City of refuge, lest the avenger of blood should kill him in fury and anger. The words go thus, *lest the avenger*

4.  
The heart  
is inflamed  
by  
them.

*ger.*

ger of blond pursue the slayer, while his heart is hot, Deu. 16. 6. While his heart is hot; that is, while he is in the heat of his passion; while his anger and the affections of revenge are hot: the affections may be raised so high, that they may set the heart in a heat upon a thing which it affects. So a carnal man may have his affections heated and inflamed towards God and towards grace. *Saul* had a great zeal to Gods Church, 2 Sam. 21. 2. *Iehu* was zealous for God, Come with me (saies he) and see my zeal for the Lord, 2 Kin. 10. 16. Zeal is the heat of all the affections, and therefore *Iehu* was heated in all his affections for God; his affections were hot to root out Idolaters, his affections were hot to cut off Gods enemies, and to reform abundance of sinful abuses in the Kingdom: he was zealous, his affections were heated towards God, and yet *Iehu* was no better then a carnal man for all that. Thus farre may a carnal mans affections be wrought on for grace; and this is no argument that he hath set his affections upon God as shall afterwards appear. Therefore there be four further degrees which are only to be found in the godly.

6.  
The heart  
is overtur-  
ned from  
what it  
was be-  
fore.

The sixth then is, The affections may be wrought on so far, that the heart is quite overturned from that it was before; I say the affections may be wrought on so far, that the heart may be turned upside down by them. So it was with the godly; they were even overwhelmed in affections for God with the fear of the Lord, and their hearts turned upside down with grief for their sinnes, Behold O Lord, for I am in distresse, my bowels are troubled, my heart is turned within me, for I have grievously rebelled, Lam. 1. 20. Her soul was even battered with affections of repentance and humiliation; her soul was distressed with terrours; her bowels were troubled and contracted with fears, and her heart was turned upside down with sorrows, and all for her sins, for I have grievously rebelled, saies she. No wicked man under Heaven had his affections ever so wrought on, that was not converted upon it. As *Iob* saies of his birth, He was curdled like

Job. 10. 10

Cheese:



*Cheefe*: so here in the second birth, her heart was curdled like Cheefe, &c. My heart is turned in me, saies she. This is a higher working on the affections, then any carnal man hath.

The seventh is, The affections may be wrought on so far, *that the heart be engaged for God.* As a womans affections towards a man may be so deep, as that she engageth her heart unto that man, and resolves to have none other husband but him. So when the affections are so deep in love with grace and with Christ, that the heart is once engaged for Christ, to be a widow for ever, unlesse he will be pleased to count her his Spouse: the world shall never have her heart more, the flesh shall never have her heart more, nor devil, nor lust, nor any other sin shall ever have her heart more, she is so farre in love and affection with Christ, as her heart is engaged for Christ, this is a godly soul. *Who is this that engageth his heart to approach unto me?* saith the Lord, *Jer. 30. 21.* If pleasure come, saying, set thine affections on me; no, saies the heart, mine affections are engaged already; if her old lusts, and her old lovers, and her old acquaintance come, saying, set your affections on us; no, saies the heart, I am engaged for another, even for Christ and his graces: this is a deep working on the affections indeed, when they are engaged for Christ.

The eighth is, The affections may be wrought on so far, *that the heart may be glued to a thing by them.* Iamblychus the heathen hath a pretty phrase to this purpose: a wicked man he calls him *ἐνδεδυμένος ἐν ταῖς ἐπιθυμίαις*, bound in and nayled in his affections, he is even nayled and glued to the things of the world, his heart does even stick to them like pitch and Tarr to the Ship. So it is with a godly soul, his heart sticks fast unto Christ, and the commandments of Christ. *I have stuck unto thy Testimonies*, saies David to Christ, *Psa. 119. 31.* How came his heart to stick to Christs testimonies? His holy affections were the glue, his affections clave to Gods Law.

7.  
The heart  
is engaged  
for God.

8.  
The heart  
is glued  
to a thing  
by them.  
*De vita  
Pythag.*



The heart  
is quite  
given up  
to that  
which it  
affects.

The aff-  
ection may  
be thus  
raised.

1.  
By the  
sparks of  
right rea-  
son that  
regulate  
the affec-  
tions.

Lik. 2. *Esth.*  
cap 6.

The ninth is, The affections may be wrought on so far, that the heart may be quite given up to the thing which it affects. Solomon had such affections to wisdom that he gave his heart to seek it, Eccl. 1. 13. As we use to say, he hath my heart, what can he have more? all mine affections are set on him, if he have my heart and all. So a godly heart is so deeply affected with Christ and his righteousness, as that Christ hath his very heart and all. He gives up all that he hath unto Christ. It's true, no wicked man in the earth hath his affections thus farre wrought on: but it is marvelous to think how far a mans affections may be wrought on for Christ, and yet be a carnal man. It's proved already, he cannot set his affections on Christ, but he may raise up his affections a good way towards Christ, and now I will prove it.

First, the ignicles and embers of right reason, that God hath made natural to his heart, may regulate his affections to be chaste, and sober, and kinde, and liberal, and just, and morally humble, and patient, and merciful, &c. and to observe the things contained in the Law. Natural reason directeth men to love their parents and their children, and one another: thus the very Heathen themselves guided their affections with Religion as it were, the vertues of morality saies Aristotle, they doe *ἐννοεῖν τὸ μέτρον ἐν τοῖς μέτρον*, They finde out a *Medium* or a golden mean in the affections, and hold them unto it. And therefore S. Paul knoweth thus much, and how that some of the Heathen were so wicked, that they would put out the light of their own reason, and be drunk and lustful, and proud, and mercilesse, and disobedient to parents, he condemns them especially for this, that they were without understanding, and without natural affection, Rom. 1. 31. that is, because they put out that natural reason, and that natural affection that were in them. Because their affections might have been naturally set upon those things. Their very natural reason might have ruled their affections, and set them upon vertues of morality. So that

that thus farre thou maist go, and yet be a carnalift, thine affections may run to be civil, and morally honest, and the like natural reason may raise up thine affections from drunkenness and lust, and from natural injustice, and from swearing and lying, and filthiness of speaking, and the like. I say, natural reason may raise up thine affections from these. Indeed it may be thine affections are violent and greedy, and sensual to tempt thee to some of these sinnes, but natural reason may take them off from such sinnes as these. Are thine affections so vile as to follow thy blowing and thy company-keeping? we need not quote Scripture to convince thee: thy material stomach cries out it is a sinne, for it grumbles at it. Thine eyes and thy legges, and thy heels cry out, its a sinne; for they doe betray it. Look upon thy purse, it cries against thee, for it thou hast emptied. Look upon thy Children, and thy Wife, they cry against it, for them thou hast beggard. Look upon thy fields and thy land, and thy inheritance, they cry against it, for them thou hast morgaged and impaired. Look upon the stinking dunghil, it bids thee hold thy nostrils at the stinkiness of this sinne, for there is thy spewing and thy vomiting, and so of the rest of these sinnes: natural reason may easily raise up thine affections from these. Which if thou hast done already, and art civil and moral, thou art yet gone no further then a Naturian may go. Thou maist do that, and yet be a Carnalift.

Secondly, Because thou hast more means then the means of bare nature, *thy knowledge out of the Word, may raise up thy affections exceedingly*: knowledge may awe the heart, and move it with the affection of fears, that it go not against its own knowledge. Herod feared John, knowing that he was a just man. Mar. 6. 20. Herod his affection was stirred with fear at the hearing of John; why? he knew he was a good man, and he knew it was just as he preached; he knew it was God Word. And therefore he feared, not to obey him, he was afraid to go against him. Nay, his affections were

2.  
By knowledge out of the word that raiseth up the affection.

more raised then so; *he heard John gladly and did many things.* He was affected with joy at his Sermons, and his affections were wrought on to break out into act, and to doe many things. I do not reade he struck at any thing but only his darling corruption. His affections were so wrought on, that it should seem he reformed many sins in his Court and many of his Courtiers; he began to set up some worship of God in his Palace. All this was by reason of knowledge; he knew *John* was a good Preacher, he knew he preached the truth, and the truth overpowred his affections. Now he had no such elbow-room for to sinne, as he had in his ignorance. Now he fears to do many sinnes that before he feared not, why? because his knowledge was enlightened. This is no argument that thou art a childe of God, because thou reformatest many things: Alas thy knowledge is convinced thou must so: the very devil himself was overpowred by his knowledge; when the devil knew Christ was Christ, he could not but confesse, We know thee who thou art, the holy one of God. *Mar. 1. 24.* Happily thou fearest to go flatly against the Sermons thou hearest, thou fearest to live so bad as thou didst; happily thou rejoycest to hear the Bell ring to a Sermon, and art glad to hear the preaching of a Minister; happily thine affections are so wrought on, that thou art moved to do many things, not to suffer such potting and cupping in thy house as thou usedst, not to endure such disorders in thy family as thou wert wont; alas! alas! this is good yet; and O that others were proficient thus farre, this is further then many doe go, but this thou mayst doe, and yet be a Carnalist. Thou knowest this is the truth of God, and this stirres thine affections a little.

3.  
By know-  
ledge and  
conscience  
quickned,

Thirdly, God may be, he hath *quickned thy knowledge* a little, and *quickned thy conscience*, and made it tell thee the horreur of thy sins, and this may raise up thine affections many steps higher; not only to mourn for thy sinnes, and be full of the affections of sorrow, but also to goe mourn-  
fully

fully and sadly up and down, to pull down thy proud looks, to take on lamentably, because of thy former iniquities. As *Ahab*. Thus the word made *Ahab* rend the very clothes off his back, and sling off his royal robes, and put on sackcloth in their room, it made him have no minde to his meat, but to fast, yea, to go softly too, saies the Text: *1 King. 21. 27. When Ahab heard these words, he tore off his clothes, he abstained from his meat, and went softly. Ambulabat de misso capite*; that is, he did not goe so proudly up and down with such a carere in the streets, as before: No, he hung down his looks, he went sadly and softly up and down as he went. Thus farre too thou maist go in raising thine affections, and yet be a Carnalists. Thou maist be smitten in thy soul for thy sins, as to go softly and sadly, and mournfully up and down, to have little lust to eat thy meat for thinking of thy sinnes, to go poorly and meanly, and have little minde to go bravely: I say, thine affections may be so quickned, as to go sadly all along as thou goest, so that all that knew thee before may wonder; good Lord, what ails yonder man, how is he changed? he was a Russian, a Royster, and who but he the other day? what's the matter with him? he goes so sadly up and down, and so pensively along. But why do I speak against thee, when there be few that are a quarter so well affected as thou, but alas! I tell thee, thou mayst go thus far, and be thus deeply affected, and yet be a Carnalists.

*Emestro.*

Fourthly, a deep apprehension and sense of the horror of thine estate: this may winde up thine affections many steps higher; thou mayst be afraid to be damned, and afraid of the judgements of God; and this may fetch tears from thine eyes, sighs and groans from thy heart. This may even melt thy affections into weepings, and abundance of weepings for the sinnes thou hast done, and yet be a Carnalists. The Prophet brings in the carnal Jews so doing, *This have you done again, covering the Altar of God with tears, with weeping and crying out*; insomuch that he regardeth not the offering

4.  
By a deep apprehension of the horreur of their estate.

Mal. 2. 13.

fering any more. Mark, they offered their prayers unto God, and cryed, and cryed out-right, yea, they powred out many tears, they covered Gods Altar with tears, and yet saies he, God regarded not their praier and their offerings for all that: should we see a man come to Gods house, and hear him at the hearing of the Word, or calling upon God, make an out-cry of his sins, yea, weep and weep abundantly, cover his Pew with his tears, we would wonder at the repentance and the good affections of that man, yet so far thou mayst go, such good affections thou mayst have, as to cover thy Table with tears, yea, and Gods Altar with thy weepings, and yet be a Carnalift. *Ayadot de ayadot, de ayadot de ayadot*; Good men (saies *Homer*) are weeping men. Nay, I say a man may be a lesse weeping man, and yet be a good man. O how mightily may a mans affections be wrought on, and yet be a stranger from grace!

5.  
By self-  
love.

Fifthly, *Self-love*: look how high self-love may winde up thine affections for thy finnes, so high may thine affections be wound up. *Self-love* may make thee wondrous affectionate. No natural affection can possibly be raised up higher, then self-love may. *S. Paul* being to reckon up all the sinne-ful affections of men in these last daies, he names self-love for the foremost. In the last daies *perillous times shall come*, why? for men shall be lovers of themselves: then he names eighteen more, but this he places in the front of the Catalogue, for self-love is strongest of all, *2 Tim. 3. 2*. I cite this text only to shew how our affections may be raised to God, namely, as high as ever self-love can clamber. Self-love will make a man be very affectionate. When a man knows he cannot be saved, unlesse he doe thus and thus; O how affectionate may he be for to do it, when he knows he shall perish for ever, if he be not religious and godly; if he do not bewail his iniquities and strive against sin, and labour to do good unto others: how marvellous full of affections may this make him to be, to doe abundance of things!

First,



First, It may *serue up his affections so high, that he may be loth to commit sinne*: peradventure he does often commit it, but fain would he leave it. O he is unwilling to do it, he wishes affectionately, O Lord, how shall I leave it? O that I might leave it: yea, he seeks some means for to leave it; he does it I confesse, but fain would he not do it; his affections may be wrought upon thus far, and yet be a Carnalists. Such an one was *Darius*, he had made a Decree, and writ it, and signed it, and sealed it. Well, *Daniel* would not doe according to the tenor of the Decree: and therefore the Decree was, he should be cast into the Lyons Den. The King did cast him in indeed, but lo, how unwilling he was to commit this sinne: He fasted, he waked, he could not sleep a winks sleep; he wisht, O that I might safely deliver him! O that thy God, O *Daniel*, would deliver thee. True, he thought I must needs now do this sin; alas my Decree, and what may the Lords think of me? If I should not doe it, all the Countrey would think me too blame, nay, they would rebel against me outright for breaking the Laws of the *Medes* and the *Persians*. Alas! I must do it; but it appears though, how unwilling he was for to do it, he could neither eat, nor sleep, nor be merry, nor quiet, till he might hear *Daniel was safe*. Many a King but a quarter as great as he, would have scorned to have troubled his thoughts about such a Puritan as *Daniel* was esteemed to be: nay, he rises early in the morning, before the time was expired, he runs in all post to the denne of Lyons, and there he cries lamentably, O *Daniel*, thou servant of the living God: O *Daniel*, he screech it out dolefully; and when he heard that *Daniel* was alive, he rejoyced exceedingly, *Dan. 6.23*. These subsequent circumstances shew how unwilling he was in the punishment of committing the sin, if he could have helpt it, and saved his honour with his Lords and his Nobles. Thus he was unwilling to commit the sin, yet a wretched man for all that. Men imagine they have a good Christian plea, when they can say this for themselves; it's true,

Which may First, make a man be loth to commit sinne.

*Involunt*  
sect, as he  
said in the  
Comedy.

true, I doe rap out an oath in my choler, I doe pray coldly and with many by-thoughts, but God knows I am unwilling to doe so, I would very fain have it otherwise; I am sorry I am drawn so away. Alas! so thou mayst be, and yet be a Carnalist: thou mayst pray, and be unwilling to pray carelessly, thou mayst repent in some manner, and be sorry thou repentest no more; thou mayst be loth to commit an offence, and yet be a meer natural man, no jot of saving grace in thee. Was not *Pilate* sensibly unwilling to condemn *Iesus Christ*? Was not *Herod* unwilling to behead *Iohn the Baptist*? it spoiled all his mirth at his feast, that he was compelled for to do it, for so he counted it a compulsion, otherwise he would not have done it: was not *Saul* unwilling to transgresse the commandment of the Lord? He forced himself; he had abundance of gain-sayings in his heart, abundance of wishes in his breast, O I would not doe it, I would to God I were not put upon such importunate circumstances as I am, fain would I not do it; he forced himself, there was a kinde of pitcht field in his bosome, a battel in his soul: fain would he doe it, that way went his lusts; fain would he not do it, that way went his conscience: So he forced himself, 1 *Sam.* 13. 13. and yet God did reject him. Thus self-love may winde up a mans affections exceedingly, to be loth to commit a sin.

Secondly, *It may so draw up ones affections to God, as to make one vomit up a dear sinne ones self,* and be sorry that others too should commit it; he may be vext to see other men drunk, vext to see them break the Sabbath, vext to see how slack they come to Gods house, vext to hear any body swear, or curse, or take on: he may be driven to make restitution himself. Thus it was with *Melah*, He had stolen a hundred Shekels of silver from his Mother; well, this man, as it appears, hears his Mother curse, and swear, and take on, she had lost so much silver, some body had stolen it from her; when he heard his Mother curse and ban on this fashion, he was so deeply moved to hear it, that he could not abide

And vomit up a dear sin, committed by himself, and be sorry that others should commit it,



abide it: nay, it made him be willing to confesse he had stolen it from her, and to make restitution of all, yea, so far as his mother did think. O what a blessed convert was her son! he was now converted to be of so honest a minde. Blessed be thou of the Lord my son, saies his Mother. He said unto his Mother, *The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me, I took it:* and his Mother said, *Blessed be thou of the Lord, my son,* Jud. 17. 2. He had stolen the silver from his Mother, and yet when he heard his Mother curse and swear, and take on in that wise, it should seem his affections did burn him. What, shall I hear my Mother curse in this sort? and rather then he would let her stand swearing and cursing, he would vomit up his sweet gettings. Nay, she thought him so religious as passeth, because he did so. Blessed be thou of the Lord, my son: but she was deceived, for he was a wretched Idolater; the Lord calls him an *Idolater*, vers. 5. Beloved, this is a strange thing indeed; yet thus far may a Carnalists go: he may be zealous against other mens sins, and grieved to hear others transgress, and vex to see others offend. When David would sin and number the people, it vexed the soul of Ioab to see it. *O my Lord the King, why wilt thou be a cause of trespass to Israel?* 1 Chron. 21. 3. So thou mayst be vexed to see others offended, and yet notwithstanding no better then a Carnalists.

Thirdly, It may so raise up his affections to God, and to be so set against sin, as to be willing to lose hopes of getting housefuls of silver and gold, to lose the favour of Kings and of Princes, to lose preferment and all, then venture on a sinne. This was Balaams case, *If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of God to doe lesse or more.* Numb. 24. 13. He durst not go beyond the commandment of God a jot, no, not for a house full of money, which is more then a thousand can say, that will go beyond it, and beside it, and against the

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commandment

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commandment of God for a handful of Barley, yet he though a Reprobate, durst not go beyond the commandment of God to doe good or bad of his own minde, nor for a house full of coyn. Knowest thou not, saies King *Balaam* unto him, knowest thou not that I can promote thee to honour? yea, he knew it well enough, and yet for all that *Balaam* would not yeeld to him. *Balaam*, if he would have hearkned to carnal arguments, he might have found many. The *Israelites* are a people of another Nation. I am a *Moabit*, and they are of another generation: and what though they be better people then they, yet I am a Subject to the King of *Moab*, and I must be true to my Sovereign, and count them mine enemies which are the enemies of my Countrey, and are come to lick up the land. If I do obey my King, I may have money by housefuls; I may have preferment as much and more then I can wish. Thus flesh and bloud might have reasoned; but see how his affections were better rectified then thus; he durst not doe it upon any terms, because it was against the commandment of God. Thou thinkest thy cause to be happy, O thou canst be willing to passe by the wages of sin, though thou couldest get by a sin, yet thou darest not commit it: thou thinkest certainly mine affections are to God and to grace. I might get this, and I might get that, if I would but goe against my conscience a little, but I will not for money, nor favour, nor any thing. Well said yet; better then millions can say: but this thou mayst doe, and yet be a Carnalist.

Fourthly, *It may elevate his affections so high, as to be so forward in religion and godlinesse*: so strict in his waies, as to be persecuted too for the truths sake, and for Christs sake: he may endure persecution a good while: indeed if it go too far, he will warp: but persecuted he may be, and suffer a good while he may, and yet be a carnal man. This you may see in the stony-ground hearer, *He heareth the Word and receives it with joy*, Mat. 13. 20. Mark, his affections are

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are raised, he receives the Word and the Gospel with joy, he is affected with the Word, nay, saies our Saviour, *he endureth a while, and persecution ariseth against him*, then he is offended, *ver. 21.* Its true, he is offended at this, that he should suffer persecution; he would be glad to be a professour of the Word, so he might professe it in a whole skin, as we say: he does, and he will warp then, that's certain: that's all one; neverthelesse ye may observe in the mean time what a great way he goes in religion, he trades so farre in it, that others will persecute him for it, and yet but a carnal man for all that. Now of the good ground.

Fifthly, It may lift up his affections so high, *as to ravish him and enamour him with joys of the Spirit*. He may be in some extasies of spiritual joy: as many examples might be named. Were not the *Galathians* enamoured with the Gospel that would have *plucked out their eyes and given them to Paul?* were not the people over-joyed, when they cryed out in the open Congregation, *Lords evermore give us this bread: O then, set your affections,* &c.

And to be ravished w<sup>th</sup> the joys of the Spirit.

### The III. Sermon.

*Colos. 3.2.*

*Set your affections on things that are above, &c.*

He last thing that I told you was, what a great way a carnal man may goe in this point. His affections may be wrought on exceedingly. I promised to shew you that this was no argument that his affections are

set upon God. The Apostle does not say, let the things that are above work on your affections, for so they may do, and ye be carnal for all that; but he saies, *Set your affections on things which are above.*

Reasons  
4.

There be four reasons to prove, though a carnal mans affections be so wrought on as ye have heard, that they are not rightly wrought on.

1.  
The carnal mans affections are not kindly wrought on.

First, Because *they are not kindly wrought on.* They are chafed and heated very much, but they are not kindly wrought on. The affections must be kindly wrought on, otherwise they are not wrought on aright; they may be violently and passionately wrought on, there may be a great deal of pudden wrought in the affections; but never are they rightly wrought on, unless they be wrought upon kindly. *Be kindly affectioned one to another with brotherly love,* saies *S<sup>t</sup> Paul*, Rom. 12. 10. The *Galatians* that would have pluckt out their eyes for *Saint Paul*, they were strongly affected with *Saint Paul*, but they were not kindly affected. If they had been kindly affected with him or his Doctrine, they would not have hearkned to false Apostles, as they did. A carnal man, natural reason, and knowledge out of the Word may work on his affections, his conscience, and self-love, whereby he is loth to be damned, and glad to be saved when he dies, these may work on his affections, and cause him to weep for his sins, and give over many corruptions, and to be strongly affected, but alas he is not kindly affected. It's only the love of God shed abroad in the heart that kindly affects one. But it's self-love, and not love of the Lord Jesus that affects him: he is not kindly affected.

2.  
They are not judiciously wrought on.

Secondly, A carnal mans affections are not *judiciously wrought on.* They are wrought on in a fit at it, but they are not wrought on with judgement, they have not the true beginning of working, which is sound judgement. *S. Hierom* saies of the affections of Christ, *respectu Christi semper sequuntur rationem*, Christs affections had alwaies the right beginning

beginning, which was true reason and judgement. And therefore S. *Matthew* notes especially the beginning of his sorrow, *He began to be sorrowful and very heavy*, Mat. 26. 37. He had a right beginning of it. The natural beginning of the affections is this, when the judgement is first poyled, and the heart is first fired, this is the natural beginning of the affections. So that the heart must first be wrought on, and the spirit moved, before the affections can be judiciously wrought on. And therefore saies S. *John*, Christ troubled himself. *He groaned in spirit, and he troubled himself*, Joh. 11. 33. He was exceedingly affected with sorrow for *Lazarus* his death, and his kinsfolks sorrows and distrusts they were in, and he troubled himself: we translate it, he was troubled, but in the original it is, *ἐν ἑαυτῷ*, he troubled himself his own judgement, and his spirit, and his heart stirred up his affections to be troubled. His affections were wrought on judiciously. A carnal mans affections though they be much wrought on, yet they are not wrought on judiciously. Now he is in the minde to be strict and to be godly, now he weeps and takes on, can ye wonder? his conscience now jerks him, and is quick: but when a few tears and a few labours and endeavours that way have contented his conscience, as his conscience is apt to be satisfied, the man is of another judgement than judiciously. He is of the judgement then, tush, what need I be so strict and precise? Thus he is affected, not upon sound judgement. Affected he is, and strongly affected too for the while, but he is not affected judiciously.

Thirdly, A carnal mans affections are not wrought upon regularly. His affections may be wrought upon by Gods justice and judgements, because God is a consuming fire against sin, because God is severe against the works of iniquity, because he hath made heaven-gate to be straight. These are the grounds of his work. His affections are wrought upon this way, therefore he weeps, and therefore he praises, and therefore he reforms, and therefore he

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is affected. But this is not regular affection: he is affected with fear, but it is not the fear of Gods goodnesse; not Gods mercy and goodnesse, were there no other attribute in God, he might look long enough, before he would fear his mercy: that's a ground of presumption to him, but he fears Gods judgements and his justice; he doth not tremble and quake to consider that God is a merciful God, and a good God whom he hath sinned against. The true *Israel* of God, *They fear the Lord and his goodnesse*, Hos. 3.5. their affections are regular, they are affected with fear of Gods goodnesse. But a carnall man is not affected with the fear of Gods justice, his affections are wrought on irregularly.

4.  
They  
are not  
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iversally.

Fourthly, A carnal mans affections are not wrought upon universally. Some affections are wrought on, and others are not. No, he hath a contradiction of affections. He hath some good affections to God and to grace, and he hath some affections that are contradictory to these. Some times he grieves under, some he is glad under; some commandments he delights to be doing, and some he delights to be breaking. I do not mean part flesh, and part spirit, for so the best godly souls under heaven have a contradiction of affections: they have some affections of the spirit, and some affections of the flesh, contradicting and opposing one another. I do not mean this. But a carnal man hath such a contradiction of affections, as that his carnal affections give the other the lye. He is affected with sorrow for his sinnes, but he is not troubled for his usury. He is affected with desires to leave his sins, but not to leave his sinful dependances. As *Esaie*, he was affected with weeping for his missing of grace and the blessing, but not for his pleasures and sensual delight. Is not this a contradiction of affections? *He found no place of repentance, though he sought it carefully with tears*; Heb. 12.17. He was affected with weeping after repentance, but he could finde no place to bestow it in. There

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the Text.



was not elbow-room enough for repentance in his heart. He made some room in some part of his heart for repentance, but not in all. He found place for it in some of his affections, but not in all. He is affected, but he is not affected universally. He hath a contradiction of affections in his soul; so that a carnal mans affections, though they be wrought on, they are not wrought upon universally.

It is true, a carnal mans affections may be exceedingly wrought on, then I pray examine your selves; Two persons I would have to examine themselves.

First, Them that think their affections are set upon God. For as for them that are absolutely carnal, whose affections are buried in the things of the World, and have no affection at all unto grace or unto holiness, I speak not to them, their own consciences condemn them to be rotten, and are as good as a thousand examiners. I do not speak to them, If they will not hear their own conscience, much less will they hear me. I speak to them that think their affections are set upon God.

Secondly, Them that though their affections be set upon Christ, yet they think they are not affected aright: for many Christian souls are rightly affected, and do not think so. Examine your selves whether you be rightly affected or no.

First, He that is truly affected with grace and with Christ and his Word, *He affects nothing so much as he doth grace.* A carnal man may be greatly affected with grace, but there is something he affects more. He affects his vanities more, and his profits more, and his pleasures more. Herod it is true, he affected John Baptist, he knew he was a just man, and he feared him: he affected his preaching, for he heard him gladly, he affected the practise of his doctrine, for he did many things, he was affected greatly with these good things, but here was some thing he was affected with more. The daughter of Herodias affected him more. *She pleased Herod, saies he*

We must therefore examine our selves, especially those.

That their affections are set on God.

He that truly affects grace affects nothing so much as grace.

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Verſ. 23.

Text, *Mar. 6. 22.* he was not only affected with her dancing, but affected to content. She pleased *Herod*. *Iohn Baptist* did not please him, he had not content in his Ministry. Nay, her dancing affected him so much, that he was willing to part with half of his Kingdom to gratifie her. *Whatsoever thou shalt ask of me*, saies he, *I will give it thee, to the one half of my Kingdom.* This was more affection then ever he shewed to *Iohn's* Doctrine. He never said to *Iohn* or his Doctrine, I'll part with a quarter of my Kingdom, nay, he would not part with his whore nor his lusts for that. Nay, he would rather see *Iohn* dead, as well as he affected him, then misse of his pleasures, or not gratifie his Lords. I'll give thee, saies he to his damosel, I'll give thee one half of my Kingdom. Give me then, saies she, *Iohn Baptists* head in a Charger. The foolish King had no wit enough to say, *Iohn* is dearer then all my Kingdom. No, he affected his teaching well, but his person better. Examine thy soul by this mark: thou art affected with grace, but is there nothing thou art affected with more? thou art glad to hear a Sermon, but may we not see thee gladder at thy sports? thou art glad to part with an hour a day to worship, but art thou not gladder to part with two to thy profits? a childe of God is affected with grace not that credit flie, let profit flie, let carnal relations flie, let love, let living, let all that he hath flie, rather then let a good duty of grace flie away: he is most affected with grace, there is nothing he affects more or so much.

2.  
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of grace.

Proverb.

Secondly, He that is affected with grace and godlinesse aright, must needs have expressions of grace; he cannot but shew it; he can as easily carry fire in his bosome and hide it, as conceal grace. Can a man be deeply affected with sorrows, and not shew it in his face; can a man be deeply affected with passions of anger and of wrath, and not shew it in his countenance? hands, feet, lips, nostrils, eyes, forehead yea, and all a mans gesture and carriage will shew what affections are in him, *Affectio taciturna nulla est affectio.*

*Etia.* Every passion hath its proper dialect. Concealed affection is no affection at all, or but small and as good as nothing. So if thou beest affected with grace, 'twill shew it self in thy speeches, in thine actions, in thy waies, 'twill shew it self in thy calling, 'twill shew it self in thy company, 'twill shew it self at the table, 'twill shew it self in the market; thou canst not be affected with grace, but thou wilt be an open professor of grace. *Can a man take fire in his bosome, and his clothes not be burnt?* Prov. 6. 27. If fire be in thy bosome, all that come near thee will feel the very smell of it in thy clothes. *The fire kindled, saies David, Psal. 140. 4. that is, mine affections did kindle, he strove for to hide them, but he could not; can you not be religious but you must shew it?* saies the mocker of all goodnesse. No, it is a sign thou hast no affection to holinesse, because thou wilt not shew it: Thou canst hear God dishonoured with Oaths, and yet they thine affection against him; thou canst come in company and suffer unprofitable language, and not shew thine affections to holy discourse, a sign thou hast no affection to holiness; thou mayst say thou art affected with grace, but how can it appear? It appears not in thy prayers; little or nothing on in them; it appears not in the Sabbath, little or nothing to the sanctifying of it: Like the stupid fool in the Comedy, who being willing to be thought to be angry, he knew not how to shew it, but only by saying, *I am angry*, saies he; we would think if he were angry, he needed not to say he was angry; the affection of anger would have expressed it, but he had no other reasons to be thought to be angry, but only his saying, *I am angry*. So thou hast no other expressions of affection at the word, or at grace, but only thou sayest, *I am affected therewith*. Concealed affection is no affection, *De non apparentibus & de non existentibus eadem est ratio*, its a good rule in Law. There is the same reason for things which appear not, that is for things which exist not. Certainly here it is most true,

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I may be confident to say, if thine affections appear not, thine affections are not.

Thirdly, He that is affected with grace or with holiness, *if he be never so little interrupted, he is troubled*, it's like the stopping of a water-course, the water swells and is troubled exceedingly that it cannot passe; like the Woman in the Gospel, whose affections were to Christ to anoint his head, when his Disciples had cast in a rub in her way, that it had been better bestowed on the poor, *why trouble ye the Woman?* saies Christ, *Mat. 26. 10.* Christ knew it troubled her affections to be hindered from their course; he that is truly affected with Christ or his Spirit, if he light not on Christ the sooner, he is even sick of love. *I charge ye, O ye daughters of Ierusalem, if ye finde my beloved, that ye tell him I am sick of love,* Cant. 5.8. her poor soul was even sick at heart for her love, because she could not come at him: examine thy self in this point, I am sure thou hast been long enough without Christ, thou art 20. or 30. years old, and all this while thou hast been without Christ: thou saist thou art affected with a Christ, O thou wouldest fain have Christ, thou wouldest fain have him live in thee ever; answer me now, art thou sick of love for a Christ? *Hope defers, makes the heart sick,* Pro. 13.12. Thou saist thou art affected with hopes after grace, thou hopest for grace, and for strength against sin, and thy hope is deferred, thy hope comes not yet, thou art not able to withstand thy corruptions, not able to subdue such a lust, so, if thou beest affected at all with any hope, thy hope is deferred as yet: but hath it made thy heart sick? wilt thou ever be sick at heart for this grace? if it have not made thy heart sick, it is a sign thou wert never rightly affected with hope, for if thou wert, it would make thy heart sick to be so long without it, as thou hast been. May be thine affections are so strong set on the world, that thou hast been world-sick, and crosse-sick, and trouble-sick, and anger-sick, and revenge-sick, and covetousness-sick: as *Ahab* was sick, because he knew not how

how to get *Naboths* vineyard, 1 *King.* 21. 4. May be thou art crost and sick of vexation; may be thou art incensed, and sick of revenge or impatency: but art thou sick after grace? *Aristotle* calls the affections *Agritudines animi*, they are the sicknesses of the soul; if the soul be affected indeed, she is sick if she speed not.

*Aristot.*

Fourthly, He that is truly affected with grace hath his conversation in heaven, whence all grace does descend. *Animus est non ubi animat, sed ubi amat*, the soul is, not where it animates, not where it sojourns, but where it affects; and therefore thou livest in heaven, if thou beest truly affected with heavenly things: he that is truly affected with grace, is most affected with the fountain of grace, which is God. God is the fountain of all grace, and if thou beest affected with it, thou art chiefly affected with God. Alas! thou mayst have a good memory, a good wit, and good parts, and be affected with them, and rejoyce that thou hast them. But all the question is this, art thou affected with God the fountain of grace? a wicked man may be affected with grace in the bucket, and yet have no love to grace in the fountain: it affects him well enough to have some, but he does not so like it to have much, *Omne nimium vertitur in nigrum monachum*, thinks he. It's the property of the godly to be affected with God, *Rejoyce in the Lord O ye righteous*, *Psal.* 33. 1. Be ye affected with God himself, saies the Psalmist. One, he is affected with pleasures, another, he is affected with honour and respect, another, he is affected with profit, another, he may be affected with grace too, but it is the godly man only that is affected with God himself. Examine your affections, are ye affected with God himself? are ye affected with his glory?

4.  
He hath his conversation in heaven whence grace descends. Hereby only are we marriageable to Christ. *1. de (acrif. Abel & Cain.*

It does infinitely stand us in hand, to have our affections set right; which I will prove by these 8. arguments.

First, Hereby only are we marriageable to Christ. When a man goes a wooing for a wife, all his care is to get her affections, he will never marry her if he be wise, if he may



not have her affection, *Ἐὰν ἐγὼ σοὺν ὁ Ἰησοῦς ἔσται τὸ πᾶν, φαίει* *Philo*, The affections are the womanhood of the soul, he will never marry her, if she be nor a woman for him, much lesse will he marry her, if she be not a woman at all, he will not have a man for his wife, she shall be a woman certainly, if he ever mean for to marry her; she is not marriageable, but only for her affection; what a miserable soul then is thy soul, if thy affections be not right? thou art not marriageable to Christ. This is the rule of all wives and of all Spouses, *thy desire shall be to thy husband*, Gen. 3.16. Thine affections shall be to him, or thou shalt not be his wife. He is a monster in nature that will have a wife, whose affection is set on another. What dost thou take Christ for a monster, that thy soul should be married to him, when thine affection is forestalled? If thine affections be to the world, and to the strumpet-like things of the world, Christ cannot abide thee. *Knowest thou not that the love of the world is enmity with God?* Out thou filthy strumpet-like soul, betrothest thou thine affections to the world, and yet hopest to be married to Christ? thou art not marriageable to him: if gains and pleasures and vanities, and such like base paramours be welcomed to thy heart, thou canst not be married unto Christ, thou art the worlds Spouse and the devils Spouse, when thine affections be inordinate. Uncleanness and inordinate affection, the Apostle puts them together, *Mortifie your members which are on the earth, fornication, uncleanness, inordinate affection*, Col. 3.5. So that thy soul is a filthy and an unclean soul, that hath these inordinate affections unmortified in thee, thy soul is a fit Spouse for the unclean spirit, and not for Christ, and therefore it deeply concerns you to have your affections set right, because thereby only are ye marriageable to Christ.

2.  
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the soul  
set favour-  
rites in  
the heart.

Secondly, *Hereby only doth the soul set up favourites in her heart*: those are the hearts favourites whom the heart most affects. Now if Christ be not thy hearts favourite; what a woful condition art thou in? It hath been the undoing of many



many a Prince, the having of ill favourites; and that soul must needs be for ever undone, that hath ill favorites in her heart. As soon as *Joseph* was in favour with the Keeper of the prison, *Joseph* presently had all at command, nothing was done but *Joseph* was the doer of it, *Gen. 39.21*. He was no sooner in favour but he was *Dominus fac totum*, as we say; he ruled all then. Look what thy heart does affect, that is in favour with thy heart; that is *dominus fac totum*. If thy pleasures and thy vanities be once in favour with thy heart, Christ can have no command of thy heart, no further then thy lusts will give leave: thou canst not reform any thing that is amiss, no further then thy lusts will give leave: wouldst thou repent, or stand for Gods glory? thou canst not unless thy lusts do give leave: wouldst thou be reproved, or well counselled? thou canst not unless thy lusts will give leave: as long as thy lusts are in favour with thy heart, they govern all, they command all, thy minde goes as they tend, thy thoughts come as they call, thy courses are as they will. *I will give this people favour in the sight of the Egyptians, and they shall spoil the Egyptians, Exo. 3. 21, 22*. When they were once in favour with them, they might spoil them, and rob them, and borrow Jewels of them, and never pay them again; they might do any thing, when they were in favour with them. O the misery of the soul, when the world, or pleasure, or sinne, or the like are in favour with it, they spoil it, and rob it, and bereave it of all the jewels it hath; Christ can doe nothing to any purpose with that soul, that favours other things besides Christ. Now if thine affections be not set right, thy favour is not right set: this is the reason why thou art wedded to the world, and wedded to thy lusts, that thine affections cannot be unto Christ. When *Hadad* had great favour with *Pharaoh*, *Pharaoh* even married his own wives sister unto *Hadad*, *1 Kin. 11. 19*. He made him his brother, he brought him into the nearest relation he could, whenas his favour was set towards him. So if thou favourest the things of this life, thou weddest thy

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God.

Rhet. c. 1.

soul to them. What an infinite indignity is this unto Christ, that such base and sordid things should be in favour, and Christ not be thy souls favourite!

Thirdly, Hereby the soul is *convertible and reconcilable to God*. Be a man never so crooked and crooked, never so cruelly and implacably bent to transgresse, yet as long as there be affections in him to be wrought, his heart may be won. Though a Kings wrath be as the roaring of a Lyon, though he be never so fallen out with a man, yet as long as there be affections in the King, patience, wisdom, and humbling ones self, and the like, these things may perswade him: by long forbearing is a Prince perswaded, *Pro. 15. 15*. Without a man have any affections in him, he is not capable of perswasion, *ἐὰν ὅτι μὴ ἔσται, δὲ ἄνθρωπος μεταβλητὸς, φαίει Ἀριστοτέλης*. The affections are they whereby a man is mutable. For though it be a weaknesse to be mutable, yet when a man is evil and wicked, it's a blessed weaknesse that he is mutable from that wickednesse. Now if a man be grievously set upon mischief, though he be an enemy of all grace and of goodnesse, yet as long as there be any affections left in him, he is not an implacable enemy: no, his affections are a possible subject to be wrought on, the Word and the Spirit may perswade him; and therefore what a care should we have of our affections, because thereby we are placable and reconcilable to God? The Apostle yokes these two together, *without natural affection, implacable*, *Rom. 1. 31*. for a man as long as he hath any natural affection left, he is never implacable: still he may be perswaded, unlesse he degenerate in his affections, and prove to be unnatural: if the affections depend on this fashion, he is not only wicked and an enemy to grace, but he is an implacable enemy: think then what wrong ye do to your own souls, so unnaturally to set your affections, to let them degenerate as you do, and wander after vanity. Beware how ye doe so, ye goe about to divert all possibility of conversion, and provoke the Lord to count you implacable enemies to grace and to the scepter of his dear Sonne.

Fourthly,

Fourthly, It may appear how infinitely it stands you in hand to set your affections aright, *because the affections are the hands of your souls.* Ye cannot take hold of any thing in the world to doe you any good, but by your affections. For as hands are to the body, so the affections are to the soul. Will a man be so mad as to put his hand and his fingers out of joynt? alas! he cannot take hold of so much as his meat for to eat it. So the affections are the hands of the soul. *He that hath clean hands & a pure heart, Ps. 24.4* that is, he whose affections are clean, and heart pure. *I will wash my hands in innocency, and so will I compass thee Altar, Psal. 26.6,* that is, I will purge mine affections, and so I will pray. I will that men pray every where, *lifting up holy hands without wrath, 1 Tim. 2.8.* that is, lifting up holy affections, without the distempered affections of wrath or anger or the like: the affections are the hands of the heart, whereby it takes the word or the Commandment, or any thing to it. Now what a horrible thing is it that these hands of thine should be put out of joynt? as long as thine affections are to the things here on earth, they are all out of joynt; thou canst never take grace. Ye cannot take hold of a promise, nor of the word, unlesse your affections be right. I know that Faith is the right hand of the soul, whereby it takes hold of that which is good. But alas! the hand of Faith is clumisie without the affections. Such a one had a croisse, how did he take it? say we: that is, how is he affected under it? ye take it ill to be reprov'd of your sins: ye take it ill to be warn'd and admonish'd either in publike or private. Ye take it ill to be told of the judgements of God against your lusts. Alas! how can ye do otherwise? ye cannot take it well, when your affections that should take it well are set upon vanity? wilt thou binde up and hamper thine affections in the things of the Earth? alas! thy hands are quite bound, thou canst not take hold of Christ or of Heaven. Thou dost even pinion *thine own soul* and shackle it for Hell. What does the Devil when he shackles a man like

4.  
The affections are the hands of the soul.

Mat. 23. 13.

like a prisoner for hell and damnation? he bindes *him hand and foot*, and so casts him into utter darknesse; he bindes up his heart and affections, that he cannot weep, nor he cannot repent of his sins, he cannot rejoyce in grace, nor in goodnesse, he cannot delight in the word, he bindes up his affections which are the hands and feet of the soul, and so fits him for hell and destruction: above all things then be sure, that thy hands be loose, and thine affections at liberty to set them upon Heaven.

5.  
The affections are the handles of our hearts.

Fifthly, It may appear how infinitely it stands you in hand to set your affections aright, because they are not only the hands, but the *handles of your hearts*, as your hearts can catch hold of nothing that is good, unlesse your affections take hold, so nothing can take hold of your hearts, but by your affections. If ever the word do convert you, it must catch hold of you. Jesus said unto *Simon*, henceforth thou shalt catch men, Luk. 5. 10. that is, the preaching of the Word, it shall catch men, when thou preacheft. Now one of the first holds that it catcheth, is by the affections. Men are affected with the Word, and so it comes to convert men; now beloved, had you not need to have a care of affections, seeing they are the handles of your hearts? were it not for them, the word could never catch hold on you. There is no hold to be had of such a man, as we say; that is, his affections are slippery. Beloved, here you come to Gods house, miserable wretched souls, in your sinnes, alas! how is it possible that ever Gods Ministers should catch hold of your hearts? your affections are the main hold that we can catch of you. If your affections be not here, but run after the things of this life, we can have no hold of you, you have nothing that we should take hold by. Indeed we may catch hold of *your understandings*: that's nothing unlesse we take hold of your affections, they are as slippery Eels, we can scarce ever hold them. O could we take hold of them, it were well: they are fair handles for us to take hold by. O if we could but truly affect your hearts with the truth,

truth, then we might have some hope to convert you. As *Epictetus* saies of wrongs, and of injuries, and all things in the world, every thing hath *ἑκατέρωθεν*, *Every thing hath two handles*, O saies he, if a man could take hold of every wrong at the right handle, then he would bear it patiently: so I may say of your haarts. Your hearts have two handles. I pray God the Word may take hold at the right handle of your hearts. The true affections of the heart, if ever the Word take hold of them, it hath taken hold of the right handle; Is it not then a lamentable thing that mens affections are misplaced? alas! they are the hold of the heart, and the heart can never be taken, unlesse they be set right.

*Epist.*

Sirthly, It may appear how infinitely it stands you in hand to set your affections aright, because *they are the souls stomack*: that which the soul doth affect, that feedeth and filleth the soul, as meat doth the stomack. Is it not necessary to be careful what meat we doe eat? if we eat trash it will kill us, if we feed upon poyson, it will poyson and infect us. Now that is the food of thy soul, which thy soul does affect, and thine affection is thy souls stomack to hunger after it, thine affections are *ὁρεῖσθαι τὸν θῆτον*, saies *Aspasius*, they are the appetite of the soul. Such then as your affections are, such is your food. Should you see a man feed upon dirt, and upon Bricks, and upon carrion, certainly you would say, unlesse he be broken therefrom, it will kill him. No remedy but it will kill him without doubt. And wilt thou feed thy soul with vanities, and with trash, and with poyson? *Every thing is trash besides Christ*, every thing is poyson besides Christ and his graces; if thou feedest upon any thing besides Christ and his spirit, thou feedest upon trash and upon poyson. Now, if thou set thine affections here below, thou feedest upon trash. Thou murderest thy soul with such food, its rank poyson, and yet thou feedest upon it. That which thou affectest, that's thy souls food. *As new born babes desire the sincere milk of the Word, that*

6.  
Affections  
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souls sto-  
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L. 2. ad  
Nico. c. 3.

ye may grow thereby, 1 Pet. 2. 2. milk, you know, is the babes food: if it have not its food, it cannot possible live. But the word is the milk and the food of the soul, and that the Apostle would have you to set your affections upon. Desire it, or affect it, saies he: where note your affections are the stomach of your soul. The Word is your food. All other food is but trash, and it feeds you accordingly. O ye poor souls that feed upon poyson all the day long, that diet your souls with nothing but trash and filth, and froth, how long will you do thus? O set your affections on things that are above, these are the whollsome food of your souls, &c.

7.  
Affections  
are the  
main mat-  
ter of  
grace.  
*Arist.*

Seventhly, it may appear how infinitely it stands you in hand to set your affections aright, because they are the main matter of grace. They are *ὕλη ἡ ἀρετῆς*, *They are the materials of grace*: as *Aristotle* saies of the vertues, they are nothing but the right ruling of the affections, so may I say of grace with a little alteration, the main work of grace is the ruling of the affections aright, it takes them off from the things here on earth, and lifts them up to the things that are in Heaven. When grace doth convert a man, it doth not take away the affections, but it ruleth them. Thou wert angry before, grace doth not take away thine anger. No, *oportet virum bonum esse iracundum*, saies *Cicero*. A good man must be angry, I say grace does not take away thine anger, but it ruleth thine anger, and teacheth thee to turn it against sinne, and against the dishonour of God. Thou wert merrily disposed before, of a cheerful constitution, grace doth not come to take away thy mirth, but to rule it. Whereas thou wert merry with vanity, and ever laughing at jests and at fooleries, now grace makes thee merry in Gods service, and to rejoyce in the Lord. Thou wert of a sad spirit before, but perhaps it was for crosses and losses, and discontents, and the like: grace comes not to take away thy sorrows, but to rule them, to make thee weep and mourn at thy deadnesse and unthankfulness toward the Lord Jesus Christ.

*Gratia*



*Gratia non tollit, sed attollit naturam.* Grace does not take away nature, but it taketh it up. The affections are natural, grace turns them into spiritual; this I say brethren, that ye may see how that grace runs along in the affections, as water in the pipe. The affections are the matter of grace. As the soul is in the body; the body is the matter; and the soul is in it, and so makes up a living creature. A man had need look to his body, for it is the due matter of his soul; so it is with the affections, thou hast need to be careful of them, for they are the matter of grace: and therefore the Apostle calls the affections the members; *yeeld your members servants unto righteousness*, Rom. 6. 19. that is, as expositors expound it, yeeld your affections thereto.

For they are your souls members, and the materials of grace: is not fear the matter of the fear of the Lord? and love the matter of the love of the Lord? and sorrow the matter of repentance from sin? now, if the affections be the materials of grace, what a desperate condition are ye in, that set your affections upon the things here below? you throw down all the matter of grace. How can ye have any grace, when ye cast away in the kennel all the matter for grace. Grace requires the affections for its matter, and thou hast no matter for this grace. Thou hurlest away all thine affections upon thy pleasures, and thy profits, and thy vanities, thou art so far from all grace, as that thou hast no matter for grace.

Eighthly, It may appear how infinitely it stands you in hand to set your affections aright, because *they are arguments what ye be*. According as your affections are, so are your souls: if I could see what your affections run on, I could see what ye all be; whether Saints or wicked, whether of God or the Devil. The affections are the arguments that a man is a man. When the people of *Lystra* took *Paul* and *Barnabas* for gods, and would have sacrificed to them, *Sirs, saies Paul, Why do ye thus*, whereas we are men of like passions with you? *Act. 14. 15.* that is, affections: we have fear,

8.  
Affections  
are argu-  
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and joy, and grief, and love, and the like passions with you. Now if the bare having of affections be the arguments that a man is a man, then surely the goodnesse or vaineſſe of theſe affections are the arguments that a man is a Chriſtian man, or an ungodly man. I beſeech you conſider what a woſul diſtreſſed condition ye are in, if your affections be vaine and earthly, ye carry a brand in your hearts that ye are not of God, that ye are yet the ſlaves of Satan and the ſervants of unrighteouſneſſe, and your end is no better then eternal death and deſtruction. *Affectus virum indicat.* Your affections ſhew you what men and women ye be, &c.



## The IV. Sermon.

Coloſ. 3. 2.

*Set your affections on things that are above, &c.*



hitherto it ſufficeth to have ſpoken of the coherence of the words, wherein ye have heard.

Fiſt, What theſe affections be.

Secondly, That a wicked man cannot ſet his affection on God.

Thirdly, How far forth a wicked man may have good affections, and how they differ from the godlies.

Fourthly, How they may examine themſelves, and finde that their affections are not ſet right.

Fiſthly, Eight ſeveral arguments to convince them, what a woſul condition they are in, till their affections are ſet upon God.

Now

Now for the words, they contain a special duty, that a Christian is bound to, namely, to set his affections upon God. The Apostle presses it strongly.

First, Because it is an infallible mark of our being or not being in Christ. If ye be risen with Christ, &c. set your affections on things above. As if he should say; Ye say ye are risen with Christ, come then and demonstrate it now that ye are risen with Christ. If ye be risen with Christ, this will infallibly follow. Ye will set your affections above; it cannot be otherwise. If your affections be not set above, doubtlesse you are not risen with Christ. *Those that are Christs, saies St Paul, have crucified the flesh with the affections and lusts,* Galat. 5. 24. He takes it for granted, that if they be Christs, they have crucified the flesh and the affections to the World-ward, and set them upon God.

Secondly, He presseth it as a matter of reasonable equity; the competition stands but between two, *Either things in heaven, or things on earth.* One of them ye must set your affections upon, ye cannot set your affections upon both; if ye set your affections any where, ye must needs set them upon one of these two. Mark the competition. Set your affections on things that are above, not on the things on the Earth; now there is a necessity of reason, that election should be made of the best, that we should set our affections on the better of the twain; to wit, the things that are in Heaven, which are infinitely better then the things here on Earth. *Set your affections on things that are above, and not on the things on Earth.* So that hence ye may see the necessity of this duty. We must set our affections above, or which is all one, upon God. The strength of this necessity will the better appear, if we consider these four things.

First, That God is the principal object of our affections: as the eye is made to be set upon colours, and the ear is made to be set upon sounds, and the smell is made to be set upon

It is a Christians duty to set his affections upon God.

1 Reason. Because it is an infallible argument of our being or not being in Christ.

1 Reason. Because it is a matter of reasonable equity.

Yea of necessity.

1. Because God is the principal object of our affections.

odours; so the affections are made to be principally set upon God. The affections are so naturally due unto God, that if it be not God the souls affections are set on; it makes it a God or an Idol. And therefore the Apostle bids us *mortifie our inordinate affection, evil concupiscence, and covetousness, which is Idolatry*, Col. 3. 5. when our affections are set upon gains, and upon profits, and the things of this life, the Apostle calls this covetousnesse, and this covetousnesse he saies it is Idolatry; because the soul makes Gold a god, and silver a god, and profit a god, by setting its affections thereupon. As the eye doth either see colours, or else it sees a thing under the likenesse of a colour: colour is the principal object of the sight, and therefore if it be not a colour which it sees (as the eye may see light, as the light of the fire, the light of the Sun, but it sees it under the likenesse of rednesse or whitenesse, or some other colour.) It appears by a colour, or else it cannot see it: So beloved, it is either God our affections are on, or we idolize it as a God. Indeed we may affect other things as mediums and in reference to God, but look where we set our affections, that is our God. *Only fear the Lord, and serve him with all your heart*, 1 Sam. 12. 24. We must set our affection of fear only upon God. The affections are the souls attendants. Doth not a servant wait only upon his own Master? whom he gives his attendance unto him he maketh his Master, and whom should the soul wait on but only upon God? the affections are the souls attendances; upon whomsoever she bestows them, she waits upon it as true God. *My soul*, saies David, *my soul wait thou only upon God*, Psa 62. 5. Give thine attendance to none but to him. Thine affections of love, and of joy, and of hope and desire, these must wait upon God for to worship him, Thine affections of fear and of care, these must wait upon God to provide what ever may please him. Thine affections of hatred, and of grief, and sorrow, and the like, these must wait as a guard to keep off what ever may offend him; thine affections are principally

principally for God; this is the first ground, the affections were made for God.

Secondly, As the affections were principally made for this purpose, to be set upon God, *so nothing but God hath that which the affections look for.* It is God which the affections look for, and where can the affections finde it but only in God? *there is none good but one, that is God, Mat. 19. 17.* The young man would have thought he sought for good in a right place, when he sought for it in Christ. But as *Chrysostome* observes, *ὁ ἀγαθὸς ὁ Θεός*, when he lookt upon Christ as a meer man, Christ tels him he was mistaken in calling him good, there is none good but one, that is God. Christ himself, as near as he was unto good, as he came nearer to it then any creature in heaven or in earth, yet if he had been a creature, and men had set their affections on him as their good, being a creature, they had set their affections amisse: why callest thou me good? saies he; so much more doth every creature answer, Thou thinkest riches, honors and pleasures are good. Why call ye me good? may they all say, there's none good but one, that is God. *Will a man seek for the Sun in a pale of water?* Indeed, if the Sunne shine on the water, there may you see it. But if the Sun do not look on it, you may look over all the waters in the world, and never finde the Sunne in them all. So will you set your affections on the things of the world? it is good your affections look for, can ye finde any good in these things? alas! alas! thou mayst have all the things of this world, yet if God do not shew thee his face, and his grace in the same, *stultus ad cribrum*, thou runnest to them as a fool to a sieve. The sieve seems to hold a great deal of water, but by pulling the sieve from the water, the fool lost all the water. So riches, and wealth, and pleasures, as long as thou hast them in grace and in God, they are like sieves in the water, full of water as long as they are in. So these are full of good, as long as they are in God and in grace; But if thou dost not set thine affections upon God, thine affections

2.  
Nothing but God hath that which the affections look for: Because nothing is good but God.  
*Chrysost.*

ons are befooled, and therefore thou must set thine affections upon God, because nothing but God hath that which thine affections look for. It is Good which the affections look for, and thine affections can finde it no where but in God.

3.  
Because  
nothing is  
my good  
but only  
God.

Thirdly, As nothing but God hath that which the affections look for, nothing is good but he, *so nothing is my good but only he*, for if it be good, and not my good, this discontent mine affections; mine affections look at my good. I know compassion, and mercy, and love may look at the good of another; but then they consider some kinde of propriety in that other, either as my brother, or friend, or my neighbour, still the affections have an eye unto my good, thine affections to thy good. Now nothing in the world can so truly be said thy good, as thy God. Other goods are called *this worlds goods*, 1 Joh. 3. 17. They are the goods of this World rather then thy goods: But God is thy goodnesse: Thou art my goodnesse, O Lord, saies the Psalmist, *Psal. 144. 2*. Thou canst not say of thy pleasures, this is my goodnesse, nor of wealth, this is my goodnesse; nor of any thing in the world, this is my goodnesse: the good that is in it, is the goodnesse of the thing, not thy goodnesse; if I should say, this is thy goodnesse, it's all one as if I should say, thou hast no goodnesse, for that is none of thine, but only by possession, it is not thy goodnesse. And therefore how canst thou set thine affections upon it?

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dy.

First, It is only *the good of thy body*, it is not thy good, *Anima hominis est homo*, saies Plato. *The soul is the man rather then the body*. If the things of this life be the goods of the body, then how canst thou set thine affections upon them? Thine affections are the affections of thy soul. Meate is good, let thy body hunger after it, and thou sinnest not: drink is good: let thy body thirst after it, thou erreest not; but wilt thou set thine affections upon it? when it is not thy good, but only the good of thy body, it is not thy good: means and



and maintenance is the good of thy body, house, and lands, and livings, these are the good of thy body, let the desires of thy body be to them, this is well yet; but if the desires of thy soul be thereto, if thou set thine affections upon them, thou art a beast, because they are not thy good. As *Theophylact* well observes upon the rich man in the Gospel, *Soul, thou hast much goods laid up for many years*, Luk. 12. 19. take thine ease, eat, drink, and be merry; see the baseness of this fools affections, saies *Theophylact*: to eat, to drink, and to be merry: these were the goods of his unreasonable part; to rejoyce in Gods Law, to rejoyce in holy thoughts and meditations, these are the goods of the soul, of the reasonable soul of a man. Now the fool he had none of these goods laid up; and yet he saies, *Soul, thou hast much good laid up for many years*, whereas that very night he died and was damned for ever; the things of this life then are not thy good, and therefore thou must not set thine affections upon them.

Secondly, It is not thy good, *because it is not as long as thou art*. Thou must live for ever in heaven or in hel. Now all the goods of this life last but this life, and when thou diest, thou must leave them to others, and therefore they are not thy goods. Were they thy goods, thou mightest carry them away with thee when thou diest; but this cannot be. Canst thou carry thy barns and thy houses to heaven or to hell with thee? canst thou carry thy dogs and thy hounds, and thy pleasures, and thy preferments to another world with thee? No, no, and why then dost thou set thine affections upon them, when they are not thy goods for to carry with thee where ever thou goest? if thou wouldest set thine affections upon grate and upon God, thou shouldest set thine affections upon thy goods; these are thy goods as long as thou livest, and these are thy goods when thou dyest, and these thou mayst carry with thee whithersoever thou goest. *With thee* set thine eyes upon what which is not. saies *Solomon*, for riches

2.  
Because  
not so  
long as  
thou art.

ches certainly make themselves wings, they fly away as an Eagle, *Pro. 23. 5.* wilt thou set thine affections upon that which is not? Wealth is not, and pleasure is not, and all the things of this world are not, *they make themselves wings*: now may be they are a bird in the hand, but by and by they are gone, there's a wing of prodigality, a wing of change, and of mishaps and of casualties, wings of losses and other occurrences, and though thou couldest clip all these wings with thy wisdom, yet the wing of death and mortality will carry them all away in a moment, and then whose shall they be? thy pleasures, then whose shall they be? thy gains and thy comings in, whose shall they be? sure it is, they shall be none of thine, and therefore set thine affections elsewhere, thou must set them upon God.

3.  
Because  
they will  
not take  
thy part.

3. They are not thy good, because *they will not take thy part*. Will any man set his affections on him that will not take his part? how can I affect him that will not affect me? if he will leave me in the lurch, I can never affect him as my friend. Alas! all the things of this life will leave thee in the lurch, thou mayst perish and be damned for all them. They will never deliver thee from the hand of hell; when thou comest before the tribunal of Christ, dost thou think it will profit thee to say, Lord, I have hunted and hawked, and gamed and sported, and I have been merry; will it benefit thee to say, Lord, I have builded and purchased, and encreased my livings and my rents, I have a good house, and a good farm, and good friends, Will this advantage thee? No, miserable comforters are they all; canst thou say, Lord, I have built up thy Church and thy worship, I have purchased zeal and holiness, and pureness, and glory to thy name, I have been persecuted and hated of all men for thy Name sake, and I am in Christ, &c. if thou canst say thus, this would be thy good indeed; but if thou canst not say thus, though thou beest *Galina filius uolpe*, thou mayst perish with the devils and cursed bands for evermore for all the blessings of this life. Set thine affections

*Inu. Sat.*  
13.

affections then upon God: *truly God is good to Israel*, saies the Psalmist, *Psal. 73. 1.* He is good, and he truly is good; thou canst not say so of all the things under Heaven; thou canst not say, truly riches are good to me. Pleasure truly is good to me; peace and plenty and liberty truly is good to thee; they are good, but they will never be good to thee; when thou hast most need of good, then they will leave thee in the lurch, these do thee no good then. This is the third; as nothing but God is good, so nothing is thy good, but God.

Fourthly, As nothing is thy good but God, so nothing can rest thine affections but God. When thou affectest any thing, whetfore dost thou affect it, but only to rest contented therewith when thou hast it? and therefore thou must set thine affections upon God, because *nothing can rest thy soul, but only thy God. Rest in the Lord. Psal. 37. 7. Return unto thy rest O my soul, Pla. 116. 7.* God is the rest of the soul; if the soul ever get him, it resteth content; the affections are in a maze, if they be not set upon God, like a man in a quagmire, he sinks deeper and deeper, so a man sinks deeper and deeper in desires and in wishes, that hath not his affections upon God; there is nothing can give the soul rest, if the soul rest not in God. Will meat in a dream, and drink in a dream give satisfaction to our hunger, & our thirst? So are all the good things in this world, *1/29. 8.* Go to all the wicked men in the earth, let them desire and have their desires, still they desire and further their desire, and yet they desire after millions of desires, their affections are as far for to seek for rest, as if never they had sought. All the things in the world are like some Ale-house-beer, which will never quench the poor Travellers thirst, like the eating of salt neats-tongues; the more they do eat, the more they are athirst: hungry meat, *He that desireth silver, shall never be satisfied with silver,* he that affects pleasure and vanity, shall never be contented nor satisfied therewith; give him ones, he affects tens, give him tens, he affecteth hundreds; give him

4.  
Nothing  
can rest  
the soul  
but only  
God,

hundreds, he affects thousands; give him them, he affecteth millions; thou canst never get rest, till thine affections are pitcht upon God. *Quo plus sunt pora, plus sitimur aque.* It's God only that resteth the affections. Now if these be so, is it not our best way to set our affections on God, where we may have rest for our souls? nothing besides can give us any rest.

1.  
Because  
nothing  
but God is  
all good.

First, *because nothing but God is all good.* Every good besides God hath but one or two goodnesse in it. None but God hath all goodnesse in him; what is *meat* good for, but only to feed one? when thou hast it thou must desire again to have rayment, for meat will not clothe thee; what is *rayment* good for, but only to cover one? when thou hast it, thou must desire again to be fed, for rayment will not feed thee; what is *money* good for, but only to buy with? when thou hast it, thou must desire again to be recovered of thy sicknesse, for money will not cure thee of the Feaver: thus no good thing in the world can give thine affections a rest, because they have but one or two goodnesse a piece in them, but the Lords goodnesse is infinite, he is all good; if thou hast him, thou wantest no manner of thing that is good. *They that seek the Lord shall not want any good thing,* Pls. 34. 10. for every good thing is in him. He is bread to the hungry, and drink to the thirstie, and health to the sick, and liberty to the captive, all in all to them that set their affections on him. *Frustra fit per plura quod fieri potest per pauciora.* If thine affections go to any creature, thou fetchest but a little good at once, thine affections will be faine to go a thousand and a thousand times over and over, thou gettest so little at once, that thou shalt be tempted to be affecting the oftner; but if thine affections go to God, thou goest to the fountain, there thou hast it by drops, never enough, here thou mayst have it at once. Who would be so mad to fetch water at a Cock that runneth by drops, when the Fountain is by?

2.  
Nothing  
but God is  
the ultimate  
good

Secondly, *because nothing but God is the ultimate good.* Thou

Thou affectest the things of this life, alas ! they will never give rest, for still there is something beyond them, but God is the utmost of all goods, when the soul is once settled on him, it hath no further to go, like a stone when it's come to the centre, it hath no further to go. I am *Alpha* and *Omega*, the beginning and the end, the first and the last, saies Christ, if the soul be in Christ, Christ is his last, the soul is at rest ; why ? it hath no where to goe : whether should we goe ? saies *Peter to Christ, thou hast the words of eternal life*, Joh. 6. Christ first, and Christ next, and Christ last ; Christ is the utmost and ultimate good of the soul ; the soul hath no further to go : and therefore here thou must fix thine affections, fix them upon Christ.

Thirdly, *because nothing is it self without God*, the things of this life, they are good I confess, but they are not themselves without God ; if God be not in them, the very good that they have is not in them. When thou affectest pleasure and delight, answer me, why dost thou affect it ? is it not for the good that is in it ? when thou affectest profit, or health, or peace, or friends, or credit, or whatever thou affectest, tell me in thy conscience, why dost thou affect them ? is it not for the good that is in them ? they are good, therefore thou affectest them : but if thou hast not Christ, and God, and his Spirit, and his grace, if thou hast not the Lord in these things, they are not themselves, neither have they the good that is in them. Riches is no riches without grace, but a *snare* : health is no health without Christ, but a *curse* : peace and pleasure are not themselves without God, but *poysen* : thy good parts are thy *bane*, thy *money* is thy *vengeance*, thy goods are a witnesse against thee without Christ. If thou beest not in Christ, if not a new creature, one day thou shalt curse that ever thou wert born, and therefore much more shalt thou curse that ever thou hadst means, or maintenance, or life, or health, or any thing ; the more thou hadst of these blessings, if Christ be not with them, as he is not, if thou beest not a new

3.  
Nothing  
is it self  
without  
God.



creature: I say, if Christ be not in them, the blessings are not themselves; they have not the good that is in them without Christ. *David* had a *Castle*, and a *Buckler*, and a *Horn*, but they were not themselves without God. *Lord, thou art my Castle, and my Buckler, and the Horn of my salvation.* *David* had a servant to make his bed in his sicknesse, but to let us know that this blessing was not it self without God, he puts the phrase upon God, *who made his bed in his sicknesse*; no blessing is it self without Christ, or without God. He hath all the goodnesse that is in it. The Heathens have a pretty phrase, whereby they set out a happy man, *Undecunque Deus, When God is every Where about him*; about him in his means and his riches, about him in his house and in his goods, about him in his friends and acquaintance, about him in his pleasure and mirth: he is not happy unlesse God be in every thing that is about him; they are but the carcasses of good, if God be not in them. Thus you see we must set our affections on God.

Use.

It is a blessing of God that we have affections. *Apud Cic Tulul. 4.* The affections are not in themselves sinful.

I.

Because Adam and Eve had affections in innocency.

Here then we are taught, *That it is the blessing of God that we have affections implanted in our hearts.* For how could they be set upon God, if it were not a blessing that we have them? There is a main controversie between the Philosophers, the Stoicks, and the Peripatetiques, concerning the affections: the Stoicks do stiffly maintain, that it is an evil to have any affections at all: and therefore *Zeno* defines the affections to be unnatural stirrings of the heart, avers from right reason, which is false; for this is the definition of affections, as they are corrupt, and not as they are affections; the affections in themselves are not sinful.

First, *Because Adam and Eve had affections in innocency.* If the affections were all sinful in themselves, *Adam* and *Eve* in their innocency could not have had them, for they were created without sin: but they were created with affections, as love, and joy, and delight, and hope, and fear, and the like. Before *Eve* ever sinned, we see plainly she was afraid to eat of the forbidden fruit; indeed when the de-

vil



vil had-ripened his temptation, then she went fearlessly on for to eat it; but when the devil assaulted her at the first, O saies she, *We may not eat of it, lest we die*, Gen. 3. 3. Lo, she was afraid for to eat it at first. I confesse before the fall, may be they had not all the affections in act, because there were no objects for all the affections to work on; they had nothing to grieve for, nothing to be angry at, nothing to despair of; but for my part, I think they had distinct objects to work on, though not in themselves, for they had not sinned as yet, yet they had distinct objects in the world for all their affections to work on, for should they not grieve to see God dishonoured by the fall of the Angels? should they not hate and abhor backsliding from God? though there were none in themselves, nevertheless the affections of fear and hatred were given them to keep away sin and apostasie from God. Now if the affections were in *Adam* in innocency, they could not be sinful in themselves.

Secondly, *Because Christ took our affections upon him*. If the affections were sinful in themselves, he could not take our affections upon him; for he was made like unto us, sin only excepted: and therefore if the affections were sins, he could not have taken our affections; but he did take them, as the Gospel doth abundantly shew. He had our affection of joy, *Iesus rejoiced in Spirit*, and said, *I thank thee, O Father*, &c. Luk. 10. 23. He had our affection of sorrow, *My soul is exceeding sorrowful unto death*, Mat. 26. 38. He had our affection of anger: He looked round about on them *with anger*, being grieved at their hardness of heart, Mar. 3. 5. He had our affection of desire, *with desire I have desired to eat this Passover with you before I suffer*, Luk. 22. 15. And so of the rest. If Christ took our affections upon him, our affections are not sinful in themselves. Nay, he did not only as the Son of man take our primitive affections, as we are men, but he was *True Eng*, he was the son of frail man, Psal. 8. 5. And he took our *miserable affections*.

2.  
Because  
Christ  
took our  
affections  
upon him.

nes; our affections of infirmity upon him; I do not mean the affections of sinful infirmity, for he knew no sin: but I mean the affections of our frailty and infirmity, as fear, and fellow-feeling, and the like. We have not a High-Priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin, *Heb. 4. 15*. This then is an undeniable argument, that the affections are not sinful in themselves, because Christ did assume them.

3.  
Because  
God doth  
command  
the use of  
the affec-  
tions.

Thirdly, *Because the Lord doth command us to be angry.* Be angry and sin not, saies he, he commands us to grieve and be sorry for our sins. *Therefore also now saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.* *Joel 2. 12*. He commands us to fear. Work out your salvation with fear and trembling; passe the time of your sojourning here in fear. Be not high-minded but fear, *I will forewarn you*, saies Christ, *whom ye shall fear; fear him which after he hath killed, hath power to cast into hell, yea, I say unto you, fear him.* *Luk. 12. 5*. He commands us to be ashamed of our evil doings, and is offended if we be not; thou hast a whores forehead, and refuseth to be ashamed, *Jer. 3. 3*. If the affections were sinful in themselves, the Lord would not command us to shew our affections on this wise; it's true, they are sinfully used, and corruptly perverted among men, the more is the pity, but they are not so in themselves. Neither do I deny but there be some natural affections that are naturally now, as corrupt nature does stand, *that be sinful in themselves, as envy and malice*, and the like; which never can be regulated, nor guided by any moderation, but are quite to be rooted out: but these affections are not properly natural, they are no otherwise natural then lice and vermin are natural to Carrion; then filthy and noysome weeds are natural to a cursed ground; these must be utterly rooted up and stubb'd out of our hearts; because to speak properly they are unnatural affections and sinful in themselves, but our

natural

ἐν ὁμιλίᾳ  
καὶ πᾶν  
πρὸς τὸ  
μετὰ τὴν  
ἐκείνην  
κακίαν, ὅσο  
vol. Ari. i.  
Eib. l. 2.  
c. 6.

natural affections are not sinful in themselves. Nay more, let me tell you, the affections are not only not sinful, but it is an infinite blessing of God, that God hath given us affections.

Reasons why affections are necessary.

1.

Because without affections we should be like stocks.

First, Because if we had no affections at all, we should be like stocks and like senselesse stones. The Philosopher was in a doubt, whether *Brutus* were not a block or a brute, because he had no affection at all to his own children, whom he could see murdered before him with dry eyes. The Lord himself counts that man a very block that hath no affection in his heart. Have ye no regard, all ye that passe by? behold and see if there were any sorrow like my sorrow, Lam. 1.12. (q. d.) What are ye such blocks and stupid stocks, that ye can shew no affections at my sorrow? And therefore it's reckoned among the symptomes of a heart that is desperately hardned, not to be affected with any thing: to hear the Word, and not to be affected therewith, to pray unto God, and not to be affected with Gods presence; to be in affliction, and not to be affected with remorse. I say, this is a symptome of a hard heart. And therefore it is a blessing of God that a man hath affections within him. Secondly, because as *Plutarch* the very Heathen observes, were it not for our affections, our nature would be lazy and idle, *ἡ ἀρετὴ κυβερνήτης ἀνδραγαθῶ ἐπιπλοῦντος*, Like a Pilot at sea without winde: alas! the ship would goe slowly, were there no windes stirring to drive it. So the affections, saies he, are to the soul, as the winde to the sails of the ship; as the ship could not sail apace without windes, so the soul would go slowly about any thing, if the affections did not carry it. When *David's* affections were hampered about with worldly fears, fears of his enemies, and griefs at his persecutions which he suffered, he went slowly on in obedience, but as soon as his sails were up, then he ran like a ship in the sea with a great winde, *I will run the way of thy Commandments, when thou shalt enlarge my heart*, Psa. 119.32. As soon as God would

2.

Because without affections we should be lazie and idle. *l. de virtute morum, in fine*

Plutarch.  
ubi supra.

help him to spread the sails of his heart, and enlarge his affections, then he would run like a Fleet pinnace in the Seas. *I will then run the way of thy Commandments*, saies he; this is an infinite mercy of God, who seeing how dull we are unto good, how slack to good duties, how slow to holy performances, vouchsafes us these windes and these sails for to carry us, *καὶ δάπτει ὄρευμα τῶ λογισμοῦ καὶ ὄχημα τὸ πῆδος*, saies the same Philosopher. The affections are like wheels, and like Chariots unto reason. If a mans reason be never so good, he knows he is bound to repent, and be godly, and obey; yet if he have no affections thereto, he goes *like a chariot without wheels*; he goes without force, he cannot go at all; but if he have affections thereto, the affections are like wheels, and like horses to carry him amain. *Draw me*, saies the Christian soul unto Christ, *draw me, and I will run after thee*, Can. 1. 4. She praies that Christ would draw her by the affections of love, for she speaks of love; the *virgins love thee*, saies she, ver. 3. *Draw me with thy love too*, and then I shall run after thee, like the Chariots of *Aminadab*, that is, drawn by quick Horses: she would run as with wheels unto Christ, if her affections did once carry her. As *Cicero* saies of the affections of anger, it is *cos fortitudinis*, it is the whetstone to valour; so I may say of all the affections, they are all *whetstones to good*, if a man have any grace. Hast thou *love*? It is a whetstone to obedience; hast thou *grief*? It is a whetstone to repentance; hast thou *anger*? It is a whetstone to zeal, &c. What is the reason men come so slowly on unto good? the reason is this, because their affections stand another way. Men repent but slowly, and amend their lives but slowly, encrease in grace but slowly; why? this is the cause, their affections are to the world; they run on in their pleasures and their vanities, they run on in their earthly employments and busineses; why? their affections are thereto. O beloved, it is an infinite mercy of God, that we have affections given us of God, for these may quicken our dulnesse unto

unto grace. Thirdly, Because the affections are good channels for grace to run down in: Be there never so full a fountain of good water, yet if it have not a channel to run all along in, the fountain may be ever a bubbling, but it choaketh it self for want of a channel. So though God should put never so much grace into thy heart, yet if it should have no channel to run down in, it would smother it self. Now God hath given thee affections like channels, for grace to run down in. Art thou covetous and full of desires? what a fine channel is that for grace to run down in? it is the easier for thee to cover the best things: art thou of a cholerick and angry constitution? what a fine channel is that for zeal to Gods glory to run down in? it is the easier for thee to be zealous in Gods worship: art thou melancholy and of a sad disposition? what a fine channel is that for repentance to run down in? it is the easier for thee to despise the vain pleasures of the world, and to sorrow for sin: art thou merry and of a cheerful nature? what a fine channel is this for delight in the Lord to runne down in? it is the easier for thee to joy in the holy Ghost; art thou fearful and of a timorous spirit? what a fine channel is that for fear of Gods judgements and truth to runne down in? it is the easier for thee to tremble before God, and fear to offend him. Solomon was full of the affections of love, it is true, he let lust after women, and uncleanness while run down in that channel, but when grace and repentance recovered his soul, what an excellent channel was it for love unto Christ to run down in? Never was there such a lovesong to Christ, as the Canticles, since the creation of the world to this day; and therefore it is called *Canticum Canticorum*, The Song of Songs, Cant. 1. 1. Certainly Jeremy was a man of a sad constitution, but see what an advantage this bent of affection was to him, it was a channel for spiritual sadness to run down in. *Oh that my head were waters, and mine eyes a fountain of tears, to weep day and night for the slain of the daughter of my people.* Jer.

3.  
Because  
affections  
are the  
channels  
of grace.



9.1. The woman in the Gospel which was a sinner; a whore in plain terms, one bewitched with the affections of love to her lovers; as soon as ever any grace did look into her heart, see how these affections of love did advantage her. She loved our Saviour more affectionately then Saint Peter himself, *She loved much*, saies the Text, *Luk. 7. 47.* Before no question but she was full of her whorish and strumpet-like tears; now the channel was turned, she washt Christs feet with her tears, and wipt them with the hair of her head: and she loved much, saies the Text. It is such an admirable advantage to be full of affections, that the *Lacedemonian* Schoolmaster thought that if he had a young scholar full of affections, full of shamefastness, and full of fear, and full of cheerfullnesse, *ποῦναι δὲ ἀβελαν τοῖς ἀγαθοῖς*, &c. He thought it was easie for him to make him ashamed of all filthinesse, and delighted in goodnesse, and fearful to do evil. I am not of his minde, but this I am though, he hath an exceeding good advantage to do it. If a man have spent his affections upon sin, and eaten out the heart of his affections upon vanity; or if a man have no affections at all, as some have but few, *a man shall as soon work on a beast as such a man.* Nay, if grace should come in into such a man, alas! he shall never be able to come to much good; if best come to the best, he shall have infinite adoe to doe any duty without wofull dulnesse and senselesnesse; it is an admirable blessing that God gives unto men, to give them affections, and therefore the Stoicks are infinitely too blame to cry out of the affections as if they were evil in themselves. To speak truly and rightly of the Stoicks I do not think the Stoicks were ever so foolish as to mean so; but their intent as *Austin* saies of them was, to pare off the affections that are evil, and to rule the affections that are natural: and therefore it was that they declaimed so bitterly against the affections. You see now by this Text I have chosen, that the affections are great gifts of the Lord, for how could the Apostle command us to see  
our

our affections upon God; if the affections were evil in themselves? Nay, it follows from hence, that it is a great blessing of God, that we have any affections at all, that we may set them upon God.



## The V. Sermon.

Colos. 3. 2.

*Set your affections on things that are above, &c.*



He Christians of the Primitive Church had learnt this lesson very well, to set their affections on Gods Kingdom, they were often thinking of it, often speaking of it in the companies they came in, they would be discourting of it, insomuch that the foolish

Heathen, hearing them talking so often of a Kingdom, took them for affecters of Kingdoms, and accused them of aspiring to be Kings, *ὅμοις ἀχουσάντες βασιλείαν προσδοκῶντας ἡμᾶς, αὐτίκως ἀνδράπων λέγειν ἡμᾶς ὑπερβόησας*, saies *Iustin Martyr*.

Ye hear, saies he, that we expect for a Kingdom, Ye imagine we look after humane Kingdoms. No, No, saies he, we mean the Kingdom with God and with Christ in Heaven above. Their affections were much there; Ye have heard beloved, the necessity of this duty, that we must set our affections upon God and his Kingdom and grace. Ye have heard the reasons why we must do so, for the use of the point, ye have heard a confutation of the Stoicks, that teach a vacuity of affections, and say the affections are all evil in themselves. They cannot be evil in themselves,

*Iust. Mar.  
Apol. 3.  
pro Christ.  
ad Anton.*

because we must set them upon God; were they evil in themselves, it were unlawful to set them upon God. But it is not only not unlawful, but also it is very necessary to set our affections upon God. O this is a hard duty to our corrupt flesh, and so ye shall finde it, to set your affections on God. There be many lets that hinder us from so doing.

The first impediment that hinders the setting the affections on God, because it is an hard thing to turn an antipathy or sympathy.

First, Because it is a very hard thing to turn an antipathy or a sympathy; our hearts are so deeply affected with the things of the world, as that they have a sympathy with them, and an antipathy against a removal therefrom. When the affections are deep set with or against, they prove to be sympathies and antipathies, which are infinitely hard to be changed. The Philosophers call them *occulta qualitates*, *hidden qualities*, no reason can be given of them. No man can give a reason why the load-stone should be so deeply affected with iron, as to draw it unto it. It hath a sympathy with it; the wilde Bull hath a sympathy with a figgetree; nothing can tame him but it; the Elm hath a sympathy with the Vine: the Vine hath a sympathy with the Olive. No man can give a reason why it should be so. So beloved, our deep affections are the sympathies of our hearts, and therefore seeing they are set to the things of the world, they are hardly removed. No reason, scarce any reason can sever them. *Demas* when he set his love upon the world, the text saies he forsook *Paul*, and he embraced this present word, *Demas hath forsaken me, and embraced this present world.* 2 Tim. 4. 10. We translate it, he loved this present world, but the word signifies, and so other translations render it, he embraced this present world; that is, the affections of his heart had a sympathy with it, as the Ivie with the Elm, he embraced it. *S. Paul* could not hold him, no reason could withhold him, he had a sympathy with it. Now when the heart hath a sympathy with the things of the world, it must needs have an antipathy at grace; the proud man hath an antipathy at the parting

parting with that which he prides in; the *revengeful man* hath an antipathy at the putting up of an injury. The *stubborn man* hath an antipathy at a sound reproof, he cannot endure to be sharply rebuk't for his finnes. As some men (suffer a homely similitude) I say, have an antipathy with Cheese, they will goe out of the room where it is. As the mullet hath an antipathy with the Pike; the Coleworts have an antipathy with the Vine; they will die rather then grow together. So men are vext to be curbed of their lusts. The affections are the sympathies and the antipathies of the heart, and therefore it's very hard to remove them, it will cost thee a mighty deal of labour to pull off thine affections from all the things in the world, and to set them upon God. Secondly, it is a hard thing to work on the heart; when the heart is bewitcht. The affections are the *bewitchings of the heart*, when the heart hath once set its affections on the things of the World, it is even quite bewitched therewith. Foolish people talk much of bewitchings; Brethren let me tell you, here's a bewitching ye little consider. Your affections bewitch you. *O foolish Galatians, who hath bewitched you, that ye should not obey the truth?* Gal. 3. 1. *Saiunt & iniqua*, saies S. Chrysostome. this is the bewitching of the devil; the false Apostles had wrought upon the *Galatians* affections, and drawn them from the truth, and now when their affections were set on it, the Apostle saies they were bewitcht. The affections when once they are up about a thing that is earthly or carnal, they are like a company of devils in hell to bewitch one: there be abundance of bewitchings in nature. The bird *Galgalus*, if she see a man that is sick of the Jaundies, the man recovers, and she is so bewitched therewith that she dieth. If a Toad be seen by the Wesil to gape, the Wesil is so bewitched, that she gives up her self to be devoured: but of all the bewitchings in the world, the bewitching of the affections are the most dangerous. *Enchiridion* was in so deep an affection to his own beauty, that he

2.  
The 2. impediment.  
Because affections are the bewitchings of the heart.

Plutarch,  
Sympos. l. 5  
c. 7. Heliodor. lib. 3.  
Hist. 2.  
Del-Rio  
Disq. mag.  
lib. 2. c. 3.

was

was bewicht with it : were not *Sampsons* affections bewichted with *Delilah* ? were not *Herods* affections bewichted with *Herodias* ? were not *Judas* his affections bewichted with the gain of thirty pence, that for it he should deny his own Master ? *S. Paul* tels the *Galatians* their affections were bewichted. *S. Hierom* thinks verily the devil was in them. The *Drunkard* is bewichted with his cups : the *Adulterer* with his whore, the angry man with his choler, the *vain man* with his vanities, the *carnal man* with his flesh ; that they will damn their own souls, rather then be new creatures. Beloved, are not ye bewichted in your sins, when all the preaching and teaching and warning ye have had, cannot yet turn you from your sins unto God, to set your affections above ? this is a grievous let that sends millions to hell, their affections bewitch them. Ye need no Devils to tempt you to sinne : if your affections be once set on it, they will bewitch you as bad as any devil can bewitch you. Nay, the devil cannot bewitch you to sin, but only by your affections. If ever thou save thy soul, thou shalt finde it a great task to unbewitch thine affections, to set them upon grace.

3.  
The 3. impediment.  
Because  
affections  
are the estimations  
of the  
heart.

Thirdly, Another let is, that as the affections are the bewitchings of the heart, so they are the estimations of the heart, If the thing be not good enough to be affected, which the affections are set on, they esteem it worthy to be affected, *Quisquis amat ranam, ranam putat esse Dianam*. Many of you know the old Proverb, If a man should set his affections on a frog, there's little goodnesse in a Frog, why it should be affected ; but if a man should set his affections on a Frog, he would esteem it as comely, as another would *Diana*. The affections if they be set upon vanity, they do utterly besot one. Look upon the *Drunkard*, he thinks it's a fine life to be potting and piping in the Ale-house ; which a man in his wits knows to be base and brutish, and hellish. Look upon the *vain Gentleman*, he thinks it a fine life to be hunting and gamballing and bragging

bragging and flouting, and challenging, and to be first and to be worshiped at every word. Which a wise man knows to be foppish, and foolish, and devillish. The *affections blinde the judgement*, and befool the understanding, and make a man to defend himself in a course which in every deed will leade him to hell. When the children of *Israel* had set their affections on their lusts; *Moses* thus speaks to them. Do ye thus requite the Lord, ye *foolish people and unwise*? Is not he thy Father? &c. Deut. 32 6. Natural affection would leade a childe to be obedient to his father, and seeing their affections were crosse set, the Lord calls them a foolish people: Their sinful affections did besot them and befool them. *Samosatenus* was so besotted with the love of a certain woman, that he forsook his faith and religion for her. I reade of a pretty parable to this purpose. When *Ulysses* had left his men with *Circe* the witch, she changed them all into diverse sorts of beasts, Dogs, Swine, Lyons, Tygers, *Ulysses* complained she had done him great wrong for changing his men into beasts on that fashion: wrong? saies she: I have not done thee nor them any wrong. Doe but ask them now whether they doe not like the condition they are in. So *Ulysses* demanded first of the Hogge, whether he would be a man again or not. He answered no, by no means; For now he could fill his belly, and lie down on the dunghil and sleep. And so he demanded of the rest, and they all save only the Elephant, they all replied they had rather be beasts as now they were. This parable is made to shew how the carnal affections besot one, to esteem the pleasures of sin, the gains and profits and beggerly things of the World, and prefer them before holinesse, and righteounesse, and purenesse, and strictnesse of living. One, his affections besot him in a *love-lock*, or long hair, that he cannot be perswaded to shave it off: another, his affections besot him in a Tobacco-pipe, another in a filthy gotten custome, another in some other base habit of the heart, all the

*Chrys. hom.*  
7. in iob.



4.  
The affec-  
tions are  
the most  
natural  
tempera-  
ments of  
the heart.

preaching under Heaven cannot dissuade them, therefore they do so esteem them and prize them, and think they are so pleasing: a noble minded Christian would wonder how it is possible they can so.

Fourthly, Another let is, that as the affections are the estimations of the heart, so they are the *most natural temperaments of the heart*. Spiritual and heavenly affections are the good temper of the heart, and carnal or earthly affections are the evil temper of the heart, and therefore it's hard to change ones affections, because the heart it self must be taken a peeces as it were, if one would alter his affections. An earthly heart is not a right soyl for the spiritual plants to grow in. Gardners have daily experience what a coil they have to keep an herb from dying in their gardens, when the garden is not a right soyl for it: they are fain for to dig it, and dresse it, and water it, and tend it, yet scarce will it grow there when it is not a right soyl for it. Men must get themselves new hearts and new mindes, if ever they would have their affections renewed. Fashion not your selves to the world, saies the Apostle, *but be ye transformed by the renewing of your minde*, Rom. 12. 2. Unlesse your minde be renewed, ye can never spy a pleasing fashion of the world, but O your affections will be to it. When David had misplaced his affections on Bathsheba another mans wife, and his affections had been mad upon adultery, and on murther, what does he doe? He goes to God in praier for a new heart, he could never have new affections else; *Create in me a clean heart, O God, and renew a right spirit within me*; Psa. 51. 10. He could not get new affections, till he had gotten a new heart. This is a miserable impediment that lets multitudes of men and women from setting their affections upon God; because their hearts are not a right for such affections as these. Maybe they trim their affections, as the very heathens have done, with morality; as a Barber trims and shaves a mans head, but the hair grows again, because the head is the hairs soyl.

soyl. So the carnal affections will grow again: spiritual and heavenly affections will not grow there, for the heart is not a right soyl: and this is a shrewdlet, and you must labour continually to remove it.

And therefore, before I help you with means how to set your affections on God, let me give you these two grounds.

First, You must have this same new heart, otherwise ye cannot set your affections on God. For there is a heart that will set its affections on God, and there is a heart that will not. The Lord wishes his people to have the former kinde of heart, the heart that will set its affections on God. *O that there were such a heart in them, that they would fear me, and keep my Commandments: atwaits, Deut. 3.29.* There is such a heart beloved, O that we had it; I say, there is such a heart that will fear God, and set all its affections on God; and such a heart ye must get, or else it is in vain to command you this duty: all the Sermons (ye see) are in vain that ye have heard to this day; all the exhortations and admonitions ye have had since ye were, ye see plainly they are in vain to many of you: as your affections were earthly twenty years ago, so they are still; as they were carnal and worldly heretofore, so they are still; your hearts are the same hearts, your hearts are stark naught, and therefore your affections cannot fore up unto God. Ye can have no quick affections in praier, no melting affections at the word: The Sabbath comes, but your affections are not on it: a Sacrament comes, but what poor affections you have to it, your consciences may witnesse. Ye sit in your shops, or ye follow your callings, or ye go about your earthly employments, and your affections are below; *ἐπί τῆς γῆς καὶ οὐκ ἐπὶ τοῦ οὐρανοῦ*, saies *Maximus*; the Sparrows foot is bound with a cord, she cannot fly up unto God. Your hearts are not spiritual, and this is the cause your affections are so carnal. Peradventure ye lop off now and then some part of your carnal affections, as *Tarquinius*

1. Ground  
We can  
not set our  
affections  
on God,  
unlesse we  
have a  
new heart.

*Est fuit  
rude an-  
geli Pol-  
clant, de  
ira, sed  
paulo fecit  
applicat.*

2. Ground  
Nor un-  
lesse we  
feed on  
Christ.

lopt off the heads of his poppies, but ye do not *cut up the roots*. It may be ye go about to heave up your affections in good duties sometimes, as the key lifts up the spring in the lock, but the key is no sooner turned but down goes the spring, so down go your affections presently again. And therefore I premise this as a first ground, ye can never set your affections on God, till ye have gotten new hearts.

The second ground is this, *Ye can never set your affections upon God, unlesse you feed upon Christ by faith*. If ever the soul feed upon Christ by faith, it cannot but set its affections upon God. I remember an invention of Queen *Artemesia*, who when her husband *Mansolus* was dead, not knowing how to keep him fresh in her affections as long as she lived, she caused her husband *Mansolus* his body to be turned into ashes, and mingled them in her drink; so she buried her husband in her bowels, and this way she took to keep her affections fresh unto him. This indeed was unnatural in her, to eat and drink her own husband; but faith teacheth us to *feed upon the Lord Iesus Christ*: this will take off our affections from the world, we shall never hunger after the world more, nor thirst after the things of this life more, if ever we feed upon him I am the bread of life, saies Christ, *he that cometh to me shall never hunger, and he that beleeveth on me shall never thirst*, Joh. 6. 35. If ever we beleeve the sweetnesse of the promises of Christ, the pleasantnesse of the commandments of Christ, the preciousnesse of the graces of Christ, and the love of Christ, and the benefit of Christ, our affections will be to him. Nothing can take off thy affections from the world but faith in Christ. He that beleeveth in Christ cannot set his affections upon the world. Can a man set his affections upon the world, when he verily beleeves it to be drosse and dung in comparison of Christ? Can he set his affections upon earthly pleasure, that beleeves it is madnesse? It is certain, men never beleeved in Christ since they

they were born, that set their affections upon the things of the world; they have not one dram of Christ. Christ is altogether lovely, *Cant. 5. 16. He is all love*, one that commands the affections. Thou beleevest in the world and not in Christ, if thou set thine affections upon any other but Christ. Thou beleevest thou canst have pleasure and delight in something beside Christ, profits and gains in something beside Christ; ease, and content, and comfort in something beside Christ; if thou set thine affections upon any thing beside Christ. Alas! thou canst never set thine affections upon Christ, as long as thou beleevest not only in Christ. If thine earthly affections transport thee to be earthly, fly under the wing of Christ, as Chickens under the wing of the Hen, lest the Kite devour them. These are the two Grounds that I give you. First, ye must have new hearts: and secondly, ye must be beleevers in Christ, or else ye cannot set your affections upon God.

The foundation being layd, let me now help you with some means to set your affections on God. I could help you to abundance of means, but I desire to help you to such means as are easier to use, then to set your affections on God. For if they be not easier, then this duty, they cannot properly be said to be helps to this duty.

Means to  
set our af-  
fections  
on God.

The first then is this, *Often pray to God that he would gather up our affections from the things of the world, and unite them unto him.* Our hearts are divided and scattered up and down among the things of the world. Carnal friends have some of your affections; our gains, and our livings, and our maintenance, have other some: our pleasures and delights, and fleshly refreshments, have other some: our earthly businesses, and cares, and employments, our credit, and the like: these have abundance of our affections. Thus our hearts and affections are scattered up and down among the things of the world; if ever we would have them set

1. Pray to  
God to gath-  
er up  
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from the  
things of  
the world.

upon God, we must be frequent in praier; that God would unite together our scattered hearts, to set our affections upon God. This was the practice of *David*. O Lord, saies he, *unite my heart to fear thy name*, *Pla. 86. 11.* His heart was scattered up and down in a thousand peeces. Some peeces of his affections run after one thing, some after another. And therefore he praies God to unite his heart together, to fear his Name. If God would once gather up his heart from all its vain haunts, and unite it together; then he could set his affections, his fear, and his love, and his delight, and the rest, upon Gods Name: *Iesu- nio passiones corporis, oratione pestes sananda sunt mentis*, saies *Hierom*; as the affections of the body are to be healed by fasting; so the affections of the soul are to be healed by praier: as long as they are carnal, they are the plague and pestilence of the soul, and praier must heal them. As *Father Latimer* said to good *Ridley*, pray, pray, O pray, pray; so may I say, Pray, pray, I beseech you, pray unto God evermore, again, I say, pray. I have not time to pray so often, I do pray in the morning and evening, but my busineses are so many, &c. This may be thou objectest. Nor time enough, sayst thou? Finde out some odde times besides morning and evening: steal into some corner or other, belabour thy heart before God. O sayst thou, I finde it a hard thing to stir up mine affections, I am a very Stoick, *nervu animis*, I have no affection, I cannot compel mine affections to God. Canst thou not? but thou canst compel thy heart for to pray; thou canst tug and pull at thy heart in thy praiers, and this will fetch up thine affections. Praier is not only a mouth to beg Physick, but also it is Physick it self, whereby Christ cures the affections of the heart. The poor beggar, the more he is driven to beg, the more affectionate he is in describing his miseries: you shall see some beggars to set forth their misery, and cry so lamentably, as it would burst a mans heart with pity and compassion, ones bowels would even yearn but to hear them.

*Hierom in  
Marcum.*

them. I doe not mean your lazie canting beggars, but distressed *Lazars* indeed. So beloved, pray; if ever thou be used to it, it will *scorne up thy heart*; and raise up thine affections exceedingly. I doe not mean that lazie-hearted and canting kinde of praying of most wretches, that hath no more affection in it, then there is savour in the white of an Egge. But set thy self to prayer indeed, and by it Christ will quicken thine affections. Alas! thy heart is divided and scattered up and down among the things of the world, and therefore strive with God that he would gather up all the peeces into one; thou must have all thine affections and all the peeces of thy heart gathered up into one, if thou wouldst set them upon God. *I will give them one heart that they may fear me for ever*; saies God, *Ier. 32. 39* your heart and the affections of your heart are divided and scattered up and down into a thousand peeces, one upon one thing, another upon another; and God hath promised that he will gather up your hearts into one, and give you this same one heart, that ye may fear him and set all your affections upon him; will ye misse such a gracious promise as this for want of asking it, and begging it, and praying for it? this is the reason why men have such earthly affections as they have, because they are not frequent in praier to God to be helped! Prayer is an excellent help to winde up your affections to God. This is the first, Often prayer to God.

The second is this, *Light up a candle in thy heart*, that it may see what to set thine affections on in God. Get knowledge of God: *Ignorantia nulla cupido*, unknown unaffected; thine affections are unruly; and thou canst not rule them to Godward, yea, but thou canst get knowledge. Knowledge will help thee exceedingly. The affections we see plainly that come *nearest to reason*, are soonest of all ruled. And the affections that are *remotest from reason*, are more hard to be ruled. A man commonly will sooner rule his affections aright, then a woman or a childe, because a man hath

2.  
Light up a  
Candle in  
thy heart.



hath more reason. The Philosophers shew this by the example of a Horse or a Bul. A Horse is sooner tamed than a Fish, because a Horse is more capable of knowledge and of reason; as natural reason and knowledge can naturally rule the affections, so spiritual reason and knowledge can spiritually rule the affections. And therefore if thou wouldest rule thine affections aright to set them on God, labour to know God, *every one that loveth God knoweth God*, 1 Joh. 4. 7. He must needs know God that loveth God, for how can he set his affections of love upon God, if he doe not know God? *knowing therefore the terror of the Lord, we perswade men*, 2 Cor. 5. 11. S. Paul perswades the affections of the people, why? because he knew the terror of the Lord, and he was able to make them to know it too; and therefore hereby he endeavoured to perswade their affections to fear God and to serve him. *They that know thy Name, will put their trust in thee*, for thou never forsakest them that seek thee, *Psal 9. 10.* David speaks peremptorily, they that know thy Name, they will place their hope, and their trust, and their confidence and all their affections on thee. They will so certainly, if they know thee, if once they know what a good God thou art, how true of thy promise, how gracious to thy children, how sure a friend thou art, never forsaking them that seek thee. He concludes it positively, they that know God will set their affections on God. Can a covetous man know a rich purchase, and not have an affection to it? can a beggar know his alms is a hundred pounds, and have no affection to take it? as long as the woman of *Samaritan* did not know Christ, she stood prating and wrangling and jeering at Christ, she had no affection neither to him nor the water of life that he could give her, she had more minde of her well, and her water-pot: though she were in Christs company, yet because she did not know, she never askt him a drop of grace, nor would she give so much as draught of her water to Christ. But what answer did he make

make to her? If thou knowest, saies he, who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water, Joh. 4. 10. If thou hadst known who I am, thine affections would have been eagerer then they be. Beloved, ye hear the word, and have no affection to tremble at it. Ye hear Gods Commandments, and have no affection to do them, ye live in your sins, many of you poor damned souls to this day, and ye have no affection to be humbled. Alas! alas! ye are blinde, and ye know not. But if ye had known what a damnable case ye are in, what a word it is ye reject, whose Commandments they are which ye break, whose bloud it is ye contemn; if ye had known God and the truth that is of God, ye would have been otherwise affected then ye are. *Occulta musices nullus respectus*, saies *Suetonius*. Be the musick never so pleasing, yet if it be not known, none is affected therewith. You'l say ye do know God; what doe? and have no more affections to obey the Commandments of God? ye lie in flat terms, saies *S. Iohn*. He that saith I know him, and keeps not his Commandments, is a liar; and there is no truth in him, 1 Joh. 2. 4. I confesse thou mayst know many things about God, and never have thine affections set upon God to obey him; but this knowledge is in a reprobate, there's no truth in this knowledge. The truth is not in him, saies the Text. Knowledge may be in him, but the truth of knowledge is not in him. And if thou dost not know God, no marvel though thine affections be not set on him. *In-cognitum non amatur*. Unknown unkist, as we say: This is the second help to set our affections on God, to know God.

The third is this, *Occasion thine affections this way*. Be it never so hard to thy corrupt nature to set thine affections upon God, it is easier a great deal to give them frequent occasions to be set upon God. A theevish companion, may be, is afraid for to steal, lest he should be taken; yet if a boory do ever and anon offer it self pretty handsomely and fairly and covertly unto him, then he will steal in.

*Suetonius.*

3.  
Occasion  
thine affe-  
ctions  
this way.

*O. cassones  
faciunt la-  
trones.*

*Occasio facit furem*, Occasion makes a filcher; the poster door maketh a thief, as the Proverb is. That gives him an occasion for his villany; as it is in evil, so also in good. Occasion thine affections alwaies to good, at last they may take hold of it. Be often thinking, and meditating, and remembring of God, let thy thoughts and meditations give occasion to thy heart, in the end it may take it. The Apostle gives this as a reason why *Titus* was so well affected with the good people in *Corinth*, namely, because he thought of and remembered their obedience to God. His inward affection is the more abundant toward you, whilst he remembreth the obedience of you all, *2 Cor. 7. 15.* if we would often *busie our thoughts and remembrances of God*, this might winne our affections to God. Thou givest thine affections so many thousand occasions to be set upon the things of this life, thy tongue is accustomed to speak of little else, thine ear accustomed to hear little else, thy minde and thy memory accustomed to think of little else, thou givest thy heart so many occasions to set its affections on the things of this life, that I wonder not thine affections are not set upon God. This is the reason why men are so touchy and so cholerick, and revengeful and envious and malicious; this is the reason why they are so apt to be overtaken with inordinate pleasure, or covetous desires, or carnal sorrows and griefs and the like, *they give their hearts occasions to be so*; they are not choice of their company, they are not wary of the beginnings of sin, they entertain too many thoughts of injuries and crosses, and afflictions, and profits, and vanity in the world, many occasions they give to their hearts to set their affections thereon. The heart when it hath an occasion to sin, is like the wilde asse in the Prophet: in her occasion who can turn her away? *Ier. 2. 24.* The wilde asse if she have an occasion of lust, no body can turn her away from her lust, as *Tremellius* observes: occasion is a main thing in matters either of sin or of grace. If *Peter* had not given his heart

an occasion to be tempted by being in the Hall, doubtless he would have been better occupied then in denying his Master; if *David* had not give occasion to his lusts by looking carelessly from his roof, for all that I know, he had been at his prayers, when he was a whoring with *Uriah* his wife. If *Lot* had not given occasion to his flesh by drinking of Wine, he had been a blessing of God for his mercy the while he was committing of incest. *Capillat a est occasio*, Occasion hath a foretop, how easy is it to be taken hold of? The *Galatians* are commanded, that their liberty be not used as an occasion to the flesh, *Gal. 5. 13.* for as soon as the flesh hath an occasion offered, presently it's likely to take it. *Women must not give an occasion* to the Adversary to speak reproachfully, *1 Tim. 5. 14.* Let no man put a stumbling block or an occasion to fall in his brothers way. *Rom. 14. 13.* Occasions to evil are all dangerous, as the flesh is ready to take all occasion to sinne, so the spirit to take an occasion to good. And therefore if thou wouldest set thine affections on God, give thy heart as many occasions that way as thou canst; keep such company as may occasion thy heart to be affected with Christ. Compose thy self to be often *thinking and meditating* of the Word, and of such things as may occasion thy heart to set its affections above. And when thy heart hath such occasions as these offered unto it, presse it and urge it to take hold of the occasion. *Premenda occasio*, saies *Horace*; good occasions are to be prest upon. If thou wouldest make conscience of this duty, to occasion thine affections aright, they would be set quickly upon God. This is the third help, to set thine affections on God, give thine affections often occasion that way.

*Horat.*

The fourth is this. Let thine affections be often wooed to God, never misse, if thou canst choose, the preaching of Gods word: there is never a godly Minister but is Christs paronymph, he is a friend of the Bridegroom, *Joh. 3. 29.* Whensoever he preaches, he comes on Christs errand to wooe thine

4.  
Let thine affections be often wooed to God.

thine affections to Christ. Christ does as a great Prince, that minding to marry a wife out of a far Countrey, sends over his paranymps to wooe for him, to get her affections, if it be possible. So beloved, we that are Gods Ministers, we are Christs paranymps, we preach to wooe your affections to Christ. And therefore never misse the preaching of the Word, it's the wooing of your affections to Christ; they say, women love to be much wooed. Love then the preaching of the Word, that wooes thee and wooes thee again and again. O what infinite need hast thou of coming continually to the Word; thine affections are infinitely coy; this they must have, and that they must have. Like a vain Damosel, she must have her geegaws, and her fashions, she must have her pleasure and her will, and her ease, and thus it must be, and so it shall be, if she marry him, she will not have the man else. He hath such adoe to get her affections, either he is too homely, or too base, or too strict, or too ill-favoured, or too poor, or somewhat. Now may be he hath her, and then her thoughts change, then again she is inclined, and then her affections are off. My brethren, so it is with our souls; our affections are to this and that and I know not what. If Christ will not let them have their pleasures, and their ease, and their profits, and their vanities, Christ is not for them. They must have the credit in the world, they'l not be mockt at for puritans and for hypocrites, they'l not deny father nor mother, nor self, nor any of these things, they are loth to be held in so strictly, as Christ doth indent. But Christ will not marry us, unlesse our affections be wholly upon him. *Blessed is he that is not offended in me.* Many are offended at the precisenesse of his word, many at the bitternesse of the Crosse, many at the shame of the world, they are offended in Christ, their affections are quite against these things. They are unwilling to be alwaies a talking of Sermons and of Heaven, to be alwaies a wracking their thoughts about their sins, and about repentance and faith.

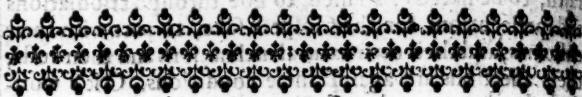
faith, to be hated of all men, to goe through tribulations and persecutions for the Gospels sake, to part with their customes, and their own natural inclinations and their lusts, their affections are against these conditions. O it's wondrous hard to wooe the affections of the heart unto Christ. And dost thou think that Christ will marry thee till thine affections come down to his conditions? will a man marry a woman whom he sees is contrary-hearted unto him?

*prosum.*

*Mulier inquieta tempestas in domo. A crosse Wife is a tempest and a storm in a house.* Come then continual to the preaching of the word, if ever thou desire to have thine affections wrought on. Gods Ministers are Christs paranymps, they preach for this purpose to wooe thine affections to Christ. If there be any one Sermon that thou refusest to be at when thou mayst, thy conscience tels thee thou mayst be at it, and wilt not, if there be any one Sermon, I say, that thou wilt not be at, thou rejectest Christs paranymps. Like a crosse mayd, that when her suiter comes to her, he shall have no speech with her, She will not be spoken with. O what a provoking is this unto Christ? if thou wilt not be spoken with, take heed least the Lord Jesus abhorre for to own thee. Nay, if she be so strange forsooth, let her keep her affections for who's will, I scorn to wooe her any more. How long hath Christ wooed your affections! beloved, and yet he's pleased to wooe you. Bring hither your affections, that here they may be wrought. Frequent the Lords house, for here be Christs paranymps: if ever your affections can be gotten, here they may be won some time or other. Many other means may be used to help you in this task, namely, to set your affections on God: But these may suffice for the present. *Set your affections on things that are above, and not on things that are on the earth.*

**L. 3.** The





## The VI. Sermon.

Colof. 3. 2.

*Set your affections on things that are above, &c.*

5.  
To be so-  
ber and  
temperate  
in all  
things.



He fifth means to set our affections on God; *is to be sober and temperate in all things.* For if we be not, our affections cannot stedfastly settle upon God. And this is the reason why the Apostle joyns sobriety with prayer. Prayer is a duty that requires most freedom of affections for God, and if it be not backt with sobriety, will soon be affectionless and deadish, *Be ye sober and watch unto prayer,* 1 Pet. 4. 7. *Titus* must exhort young men to be *sober minded,* Tit. 2. 6. Young mens affections, ye know, are more unruly then others, and therefore they had need of sobriety, otherwise their affections will be grievously exorbitant. If thou take any recreation, take it very soberly: one little game at bowls, one hours play at a shovel-board, or at Chesse, or the like: if thou dost not take heed, it is strange how it will dull thine affections to good duties; if thou follow thy businesse in the world, follow it soberly, be not over-eager upon it, lest it blunt thine affections to Godward. If thou eat, and if thou drink, if thou sleep, or if thou talk, whatever thou dost, be sure to do it soberly. Beware of the least excesse, lest thine affections be suddenly tickled therewith.

If thou let thine affections ramble upon too much in this kinde, they will quickly be mad. Either to make thee drunken

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A man  
may be  
drunk  
with any  
passion.

ken with the cares of this life, *Luk 21.34.* Or to be quite drunken with pride, *Isa. 28. 1.* Drunken with pleasure, drunken with fury, and so forth. *All drunkennesse is not drunkennesse with drink,* saith S. Hierom. *Amore & odio mens inebriatur,* saith he. A mans soul may be drunken with a passion, drunken with love, and drunken with hatred, and drunken with any other affection. Thus civil men, and sober men, as we call them, though they will never be drunk with wine, or with beer, yet they are drunkards in this sense, they are drunk with affections to other things in this life. A man may be drunken with sorrow. saies the Prophet, *Thou shalt be filled with drunkennesse, and with sorrow,* *Ezek. 23.33.* That is, thou shalt be filled with sorrow, till thou art drunk with it again. So a man may be drunken with fear, *drink and be drunken, spue and fall, and rise no more, because of the sword which I will send among you,* *Jer. 25.27.* That is, ye shall be drunken and reel too and fro with fear. A man may be drunken with delights and with pleasures, and drunken with security: *they are drunken, but not with wine, for the Lord hath powred out upon them the spirit of a deep sleep,* *Isa. 29.9,10.* That is, ye are so secure, and so fast asleep in your lusts, as if ye were dead drunk with security. Thus *all the affections may be drunk with the things of this life.* And therefore if ever we would have our affections to be right, let us be sober in all the things of the world. Ye desire food and rayment, there bound thine affections with sobriety, and be content. Ye love the world for the use that ye have of it, there limit your affections with sobriety, and use it as if ye used it not. Buy as if ye bought not, go to the Markets and your Fairs, as if ye went not. Sow, and reap, and gather in, as if ye did it not. And ye will needs be merry and harmlesly, jest now and then, O be marvellously sparing and sober. Eating must be and drinking must be, and sleeping must be, and providing for your selves, and your family must be: if ever ye love your own souls and salvation, be sparing and sober

Hier. Com.  
in Ezek.  
cap. 34.

in these things, lest superfluity of affections step in in a moment: the devil is alwaies a catching for his opportunities to deceive you; he is ever as a roaring Lion seeking by all means to devour you, *Be sober then and vigilant, for your adversary the devil walketh about seeking whom he may devour*, 1 Pet. 5. 8. When a man is to fight with a stout enemy, will he go and make himself drunk, that his enemy may set upon him drunk? Ye had need to be sober, if it be to fight with the devil; if ever ye be never so little overtaken, never so little giddy, then is the devil most busie. Temperance and sobriety hath a very good name in the Greek tongue, the Spirit of God calls it *σωφροσύνη*, that is, *the keeper of the minde safe*, or the keeper of a man in his wits. Do so, otherwise thou shalt never be able to set thine affections on God. This is an admirable means to keep our affections in tune, to be sober in all things: to be sober-thoughted, and sober-hearted, and sober-minded, and sober-mouthed, and sober-meated, and sober-clothed, and sober-employed. This is the fifth means to set our affections on God, To be sober in all things.

6.  
To clip  
the wings  
of our af-  
fections,  
by ab-  
staining  
from  
much of  
our law-  
ful liberty  
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regulam a-  
pud Greg  
l. 5. moral.  
& bom.  
3<sup>o</sup> super  
Evang.*

The sixth is this, when we see how apt our affections are to fly out upon vanity, *to clip their wings of much of their lawful liberty*; not only to abstain from things that are evil and unlawful, but also to abstain from many things that are lawful. There be a thousand lawfuls that thy heart does affect, which if thou do not abridge thy self of, thou shalt never be able to set thine affections upon God. This rule *Socrates* the very Heathen observed; no man can be safe from falling into *unlawfuls*, but only this man, saies he, that abstains from many things that are *lawful*. It's lawful to drink strong drink, but for thee that art apt to over-desire it, it is dangerous. It's lawful to go finely; but for thee that art apt to be proud of it, *It is not safe to go in the utmost of what is lawful*. If thou usest the utmost of a thing that is lawful, one step further is unlawful. It is not wisdom to go to the utmost ridges of a rock, just at the brow

brow of a high cliff; though the ground thou goest on be sure, yet thy going is not sure: how soon mayst thou slip with thy foot? how soon may a giddiness in the head come upon thee, and then thou break thy neck? Perhaps thou mayst go steady, yea, but perhaps not, but topple down on a sudden and be dashed to peeces. It was lawful for *Dinah* to go forth, and to see the daughters of the land, but thus she fell to be ravished and used like a whore, *Gen. 34. 1.* It was lawful for *Iehoshaphat* to visit King *Ahab*; but his using this lawful visitation drew him to partake in some measure of his sins. It was lawful for *Daniel* to eat the portion of meat that the King gave him, but he would not, *Dan. 1. 8.* That very lawful thing if he had used it, it would have defiled him. All these things are lawful for me, sayst thou, yea, but all these things are not expedient; because if thou takest thy liberty in all things that are lawful, thou wilt quickly be a slave to thy lusts, and under the power of inordinate affections. All things are lawful for me, saies the *Corinthian*, yea, but I will not be brought under the power of any, sayes *S. Paul*, *1 Cor. 6. 12.* As if he had said, all things of this nature are lawful, but I count it not expedient to use them for all that: why? because if I should take liberty in this kinde, I should be brought under the power of my sinful affections. *Cavendi sunt affectus, ne illis nos ipsos subiciamus.* sayes *Peter Martyr*, Take heed of thine affections, they will instantly inflave thee. Follow not thy pleasure so much as thou mayst, nor thy profits and earthly employments so much as thou mayst; drink not, and sleep not, and jest not so much as thou mayst, for if thou dost, thine affections will be caught or ere thou art aware. Many men and women, they will be enquiring and questioning, what? is not this lawful? and is not this lawful? Is it not lawful to have a little recreation every day? Is it not lawful to be merry, and to tell a merry tale, and to break a jest now and then? Is it not lawful to sell Ale, and keep a victualling house? Is it not lawful to wear such a geegaw? or to

*Pet. Mart.*

Chrysost. in  
1 Cor. 6. 11.

7.  
To be a  
bundant  
in the ex-  
ercise of  
godliness.

plat ones hair after such or such a fashion? These questions sound like the speeches of fools that are likely to be gulled in their affections by Satan. For what though they be lawful? I do not deny they are lawful; but the question is this, Be they *safe and expedient* for thee, when thine affections are sure to be needlessly agog upon these things? O do not needlessly endanger thine affections, if ever thou mayst remedy it, *οὐκ οὐκ μὴ γὰρ ὁ δαλῶ τοῦ πᾶντος*, saies Chrysostome. Look thou be not a slave of thine affections: thine affections itch after this and that, look thou do curb them; if thou dost not curb them of many things that are lawful, thou wilt never be able to set them upon God. This is the sixth means to set our affections on God, to clip their wings from flying upon the things here below.

The seventh is this, *to be abundant in the exercises of godliness*. We must be abundant in prayer, and in all other exercises of godliness. When Paul had exhorted good Timothy to be exercised in godliness, 1 Tim. 4. 7. in the next verse, he gives him a reason why he so exhorts him, Because saies he, *godliness is profitable unto all things*. If godliness be profitable for all things, then certainly its profitable for this, to set our affections upon God. Abound then in good duties, abound in good conference, abound in good and gracious acquaintance, abound in godly meditations. This was Davids means whereby his affections came to be earnest upon God. *O how I love thy Law, it is my meditation continually*! Psal. 119. 97. his affections were even wrapt up in his God, *O how love I thy Law*! he was not able to expresse how his affections were wrapt. *O how love I thy Law*! How came they to be so? the reason was this, He was abundant in godly meditations; It is my meditation continually, *Abundance in any thing, causes the affections to abound*. The voluptuous man is abundant in his pleasures, he abounds with his hunting, and hawking, and gaming, and merriments, and therefore his affections are abundantly set hereupon. The covetous man his minde abounds in thinking



thinking of the world, his memory abounds with remembering the things of the world, his tongue abounds in talking of such matters, his labours and his cares abound in this kinde, and therefore his affections are abundantly set upon these things. There is nothing makes the affections so excessive as abundance. Abound then in the exercises of Gods worship, if thou wouldst have thine affections to be abundant that way. Never think thou canst pray enough, hear enough, speak holily enough, examine thy soul enough, nor sanctifie the Sabbath enough, never think thou canst reform enough, or do any duty enough. Men serve God as little as they dare, they pray and hold out in their prayers as little as they dare, they shew themselves for God as little as they dare, these mens affections can never be upon God, because they love not to be abundant in good duties: thy heart is a great deep, *Psa. 64. 6.* It is not a little winding, or a little turning will fetch up a Bucket out of a deep Well. So the heart I say is a great deep, a little praying, and a little hearing, and a little amending will not fetch up the affections from this great deep unto God, no, Thou must be abundant in goodnesse and in the duties of goodnesse, if thou wouldst have thine affections set upon God; provided alwaies that thy heart be renewed and quickned, otherwise abundance will cloy thee. The more thou prayest, the lesse affections thou wilt have: the more thou hearest, and the more thou speakest of Religion or of grace, the more formall thou wilt be, thine affections will be lesse set hereupon. O my brethren, this is a cursed crasis and disposition of soul, to be *spiritually cloyed* in this manner; abound and abound right, else its to small purpose; if thou abound in good duties, and abound right, this will set their affections upon God. Abound in a thing, and be the thing never so bad, it will soon command thine affections. Let a man be abundant in playing, drinking, or abundant though it be but in the taking of hot waters, I have known some their affections were so to it, that it kil-



8.  
Dive  
down to  
the bot-  
tom of  
thine aff-  
ections.

led them. Beloved, abound then in good duties; this will take off thine affections from the world, and set them on God. This is the seventh means, to set our affections on God, to be abundant in the duties of holiness.

The eighth is this, *Labour to dive down to the bottom of thine affections*: the sweetest is at bottom as we say. So the affections that are sweetest to the heart are at bottom. And therefore dive down to the bottom and get up the bottom of thine affections, and set them upon God; thine affections are never set upon God, till them at the bottom are set upon God. A man may set the shallow of his affections upon God, when the bottom is set upon the things of the world. There is many a close hypocrite, he thinks his affections to the world are now dead; but they are not dead; the Fox seems often to be dead, to seize the more cunningly on his prey. So the affections will seem to be dead to the world, that so they may be the more cunning to feed upon the things of the world; they seem to be dead, that is, the shallow of them seems so, but the bottom still is alive to the world, that is not set upon God. Beloved, a man may set the shallow of his affections upon a thing, which the bottom of his affections doth hate. See this in *Ammon*, his affections were to *Thamar*, and he loved her. O he would seem to be sick for her. I, the shallow of his affections were to her, but anon, out comes the bottom: when the bottom of his affections once did come out, then he did hate her. He hated her worse then he loved her, 2 *Sam.* 13. 15; dive down then to the bottom of thine affections, and labour with all might to get up the bottom, and set them upon God. Here's a man, he hath good affections to repentance and amendment, good affections to be godly and have grace; he reforms much, and he professes much; you would wonder to see this man a year hence to persecute the Minister, and to oppose Gods people and make a mock of the power of Religion: but this you may see, if the bottom of his affections be not got up and set upon God.

Get

Get up the bottom, and set that upon God, or it is nothing. There be three means to get up the bottom of thine affections, and set them upon God.

Means to get up the bottom of the affections.

1. Be humbled after thy turning unto God.

First. *Be humbled after all thy turning unto God*; this will get up the bottom of thine affections to God. A wicked man before he is turned unto God may be humbled; as *Ahab* was humbled, and *Judas* was humbled, and *Pharaoh* too, and many other sinners; they are humbled before ever they have turned from their sins. When once they have turned from their prophanenesse, and their impieties, then they begin to think well of themselves, now they are well, think they: indeed before ever they are turned, they may be humbled. Thus a drunkard and a whoremonger may be humbled, thus a mocker and a prophane person may be humbled, their consciences may pull them by the throat as long as they live in these sins, and then their affections are stirred exceedingly: they may weep, and sigh, and groan, and tremble, and be ashamed of their doings; they may be humbled thus before they are turned: but when they are once turned from these sinnes, then they begin to be quiet and secure, and to hope well. Alas! alas! the bottom is not up yet. But if thou wouldst get up the bottom of thine affections, be humbled after all thy turnings to God. So it was with good *Ephraim*: Surely after that I was turned, I repented: and after that I was instructed, I smote upon my thigh, I was ashamed, yea, even confounded, *Jer. 31. 19.* *Ephraim* was humbled after that he was turned. It was not before he was turned, but after he was turned, he repented and was humbled. This got up the very bottom of his affections and all unto God. See how full of affections he was. *He smote upon his thigh*, he was in a holy rage at his own soul, he blushed, he was ashamed, yea, he was even smitten with confusion of face before God. All the bottom of his affections was up, *his zeal, his sorrow, his shame*, and the whole bottom of all came up then, because he was thus humbled.

Secondly, *Keep no close lust, no corruption in secret unmortified*:

2. Keep no

close lust  
upon mortu-  
fied.

Vid. v. 21,  
22.

3.  
Consider  
God will  
shame thee  
one day, if  
the bot-  
tom be  
not found.

tified: As this is a means to get up all the bottom of our affections; and set them upon God; so it is a sign too whether we do so or no. For when a man is willing to be searched, who may be was suspected of stealing, if he be willing to be searched, to have his pockets, and his house searched, and his coffers searched, and all his haunts searched; Search me, sayes he, I have it not: he that is willing thus to be searched, it is a sign he hath not stollen it: So it was with the Psalmist: For having sayd that his affections were set upon God, and against them that were against God: he bids God search him, and see if he could finde that it was contrary. Search me, O God; and know my heart, or as some translations have it, and try the ground or the bottom of my heart, see if there be any way of wickednesse in me; Psalm. 139. 23, 24. As if he had said: If I have any secret corruption that I favour my self in, I confesse the bottom of mine affections is rotten; but I am willing to be searched; Search me, O God, and try the ground, or the bottom of my heart, and see if it be not so as I professe it to be; I say, as this is a means, so it is a sign too. A means it is to get up the bottom of the affections, and set them upon God. For as long as a man hath any secret lust, any bottom corruption which he favours himself in, he can never set the bottom of his affections upon God.

Thirdly consider, God will shame thee one day, if the bottom be not found; thou mayest have good affections for the while, and be held for a very good Christian, and a forward Professour: but if thine affections be not solid and found at the bottom, God will shame thee. Though the Apple look never so well, yet if it be not sound at the core, at last it will be manifest. Though the Egge look never so lovely, yet if it be addle within, at last it shall appear. God will unmask thee one day, and make it appear thine affections were never right at the bottom. This David used as a means to provoke him to get a sound heart at the bottom. Let my heart be found in thy statutes, that I be not ashamed. Psalm.

Psal. 119. 80. The affection of shame a man would be loth  
 to be put to, and he knew he should be put to it one time  
 or other, if he were not found at the bottom: And there-  
 fore he labours with God, that his heart might be found  
 in his statutes; he was not content to have good affections  
 that way, but he labours to have sound and solid affections  
 that might be found at the bottom. That I be not ashamed,  
 sayes he, What a shame will it be to see thee a damned Goat-  
 at Christs left hand, that now art esteemed a good Christi-  
 an? If thou beest not right at the bottom, so it will be. *Give*  
*me leave to tell you one thing that occurred in an experience of*  
*mine own.* I was once a saying to a Gentleman who was ex-  
 ceedingly affected at the Word, and professed great love  
 to my Ministry, and that he would defend it, and make  
 much of the Word: O (said I) there be many that yet  
 seem very forward to approve of the Word, and to defend  
 it, &c. that when the Word comes to meet with their ho-  
 some sins, and gives them no rest in their consciences, I fear  
 me will set against Minister, and Word, and all ere it be  
 long. Ono, God forbid (sayes he) I were unworthy to  
 live, if I should do so: Well, well (said I) I pray God it  
 may not be so as I say: but mark it, and peradventure you  
 shall see it with your eyes. Within one fortnight, this  
 Gentleman that seemed to be such a friend at my first co-  
 ming to the Parish, being met with in a Sermon, and feel-  
 ing his sin (a sin I little imagined he was guilty of) to be  
 reprov'd and condemn'd in the Pulpit, he never would be  
 known to me more, but oppos'd me as long as I stay'd  
 there: he was affected, but his affections were not found  
 at the bottom, and therefore he came to this shame; God  
 grant it have humbled him by this time, if now he be alive.  
 It is a good rule in morality, *Affectus mendaciter se subji-*  
*unt rationi*: The affections will fain a submission to right  
 reason. It is true in Divinity, the affections will seem to  
 submit unto grace, when they do not. For as long as the  
 bottom is not found, they cannot be set truly upon God:

they

*Regula  
moralis.*

It con-  
cerns us  
to use all  
these  
means,

1.

Because  
the affe-  
ctions are  
the bonds  
of the  
soul.

Chrysost.

they are nothing but flashes, like plashes of water after a shower, that are dried up quickly. This is the eighth means to set our affections on God; to get up the bottom of our affections, and set them on God. Beloved, these are the means whereby ye may set your affections on God: now see how nearly it concerns you to use all these means, and to make conscience of this duty: and this will appear, if ye consider these two things.

First, *The affections are the bonds of the soul*, that is, wicked, whereby it is fast bound unto sin: thou canst never repent nor be saved, as long as thine affections are not turned. Can a prisoner go that is fast bound in the stocks? Thine earthly and carnal affections fast binde thee in sinne, if these bonds be not broken, thou canst never go to God. When *Peter* saw a carnal affection in *Simon Magus* the Sorcerer, presently he tels him, *I perceive thou art in the gall of bitterness, and in the bond of iniquity*, Act. 8. 23. He does not say only, in iniquity, but also in the bond of iniquity: for his carnal affection was a bond, and he was fast bound in his sins. The Prophet preaches hell and damnation against such men, and such women: for alas! how can they get out, when they are bound and corded to their pleasures, and the things of the world? *Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope*, Isa. 2. 18. Great carts are drawn by the cart-ropes; so all a mans sins are drawn to him by these cords. *Chrysostome* expounds these words, both of their sinnes and their woes; they draw both them. The cords of our affections are the hearts tyers to sin, they do even tye the soul unto sin, that it cannot get loose. *Wo* is to them, sayes the Lord. Be the affections all like unto bonds, and cords, and cart-ropes, to tye the heart to sin? What a woful case are ye in; till your affections are set right! look what ye tie them unto, that do ye draw after you; if you fasten them on the things of this life, them ye draw after you; if ye fasten them on Grace, and on Christ and his Word, them ye pull after you, Never was

Samuel



*Sampson* so fast bound with *Delilahs* withs, as he was with his affections to *Delilah*, sayes *Gregory*. Ah poor slavish soul, thou art in the Devils stocks: as long as thine affections are not fastened aright, thou art heart-bound, and soul-bound, and conscience-bound, thou art fast bound in his cage. How neerly then concerneth it you all, to get your affections to be set upon? Ye are even the slaves and bond-slaves of hell: and therefore as ever ye desire to flie from the vengeance to come, use all these means with all conscience, that ye may set your affections on God.

Secondly, *Earthly affections are the fore-stallings of the heart*, the heart is prepossest already with the things of this life, and is prejudicate against the things that are above, and therefore there is no hope to perswade you, as long as your affections are set upon the things of this life. When our Saviour Christ perceived how the Pharisees affections hawkt after credit and honour from men, being prepossest with desire of humane applause, he tels them plainly they could never beleieve, nor seek the honour of God. Ye cannot beleieve, sayes he: how can ye beleieve which receive honour one of another, and seek not the honour that cometh from God only? *Ioh. 5. 44.* It is a grievous thing to be prejudicate and prepossest with another good beside God. It is a miserable task to be to reason with a prejudicate man, he will not yield, no, by no means will he yield, when once he is prejudicate. As long as our affections are set on the world, our hearts are prejudicate: and therefore go we about the means prescribed, whereby our affections may be set at rights; never till then can we hope to convert you, or to work any good on your souls.

2.  
Because  
earthly  
affections  
are the  
fore-stal-  
lers of the  
heart.





## The VII. Sermon.

Colos. 3. 2.

*Set your affections on things that are above, &c.*

Ministers  
must la-  
bour to  
stir up the  
affections  
of their  
hearers.  
*L. 1. de in-  
vent. c. 1.*



*Keck. Ecc.  
Rhet. l. 1.  
c. 3.*

Re the affections the motions of the heart, and must we set them on God? this may teach us one lesson by the way; we that are Gods Ministers must take notice from hence how to qualifie our preaching, namely, *to stir up the affections of mens hearts.* Every man sayes *Rodolphus Agricola*, that hath any learning at all, is able to teach; but *concitare affectibus audientem*, to shake mens affections, and turn mens hearts; he is an extraordinary man that can doe this: after this manner was the preaching of our Saviour, he did so move the affections of his hearers, that the Text sayes, they were *astanished at his doctrine*, Mat. 7. 28. Why so? the Exangelist makes answer in the next verse, for he *taught them as one having authority, and not as the Scribes*: that is, *non ita frigidus ut Pharisei*, he was not such a frigid and cold Teacher as the Pharisees and Scribes were; the people sate like immoveable stocks in their seats, when the Scribes were a teaching, they were not moved a jot; but our Saviour was a powerful Teacher, he taught them as one having authority, and not as the Scribes: his Sermons were moving and forceable. *John* the Baptist wrought strongly on the affections of his Auditors, they could nor possibly hold, but cryed outright, as they heard him. The people askt him, *What shall we do?* the Publicans cryed out, *Master what*

*What shall we do?* the Souldiers also, whose affections are as hard to be moved as any, yet they cried out too, and *what shall we do?* Luk. 3. 14. This use is plainly grounded on my Text. Gods Ministers ye know are Gods Instruments to bring men to faith and repentance, and reconcile them to God: and therefore if this be your duty, to set your affections on God, we must labour to work on your affections to provoke you to doe it. The reasons of it are these.

First, Because *the Word is full of affections*; full of affections of love to wooe a man to God, full of affections of pity to yern upon men in their misery, full of affections of terror to terrifie the wicked; and therefore that Minister that preaches not affectionately, preaches but one half of the Word; he preaches but the dead corps of the Truth, as I may call it: he does not preach the life and the soul of the truth. The affections of a speech are the soul of a speech, both make up the whole of the Word. Is not my Word like unto fire, and like a hammer that breaketh the rocks in peeces? *Ier. 23. 29.* If the Word be a fire, he that delivers it coldly, delivers the Word otherwise then it is. Would you not say that a man were ridiculous, who when his neighbours house is on fire, should go and coldly advise the Parish in this manner; O my dear neighbours, you should do well to look to your houses, lest fire fall upon them, as now of late I understood it hath done; I pray let me perswade you to provide water, otherwise all your goods and mine too will be consumed to ashes: it is true that this man sayes; but would not men deem him a fool? the truth, is the truth of affection, and he leaves out the affection of the truth. Nature hath taught us another course in such a case, He would run crying into the street, fire, fire, help, help, for the Lords sake; water, water, in all haste, alas! alas! we are undone, quickly, speedily, run for ladders; pull down this rafter here, cut down that beam there, untile the house, what mean you? fir hands, arms, legs, hie

Reasons.

1.  
Because  
the Word  
is full of  
affections.

thee for water, run thee for iron crooks, crows, hooks, buckets, haste, haste; we are all undone. Here now is the affection of the truth: the like must a Minister do, who knowing his people wallow in sin, in the state of hell and damnation, as many as go on in their courses, he ought not with filed phrases and mellow-mouthed words, nor with cold exhortations admonish his hearers, but he must put in the affection of the Word in his Sermons: he must cry fire, fire, the fire of hell is among you, the fire is kindled, sin is entered into the soul: O the water of tears, tears, repentance, repentance, help your selves for Gods sake: the devil stands ready to devour you, death watches unawares to strike you, hell-mouth gapeth to swallow you; look about you, stirre your selves and consider, or ye perish in a moment. Leave off your ryots, down with your pleasures, away with your vanities, put on Christ quickly, work out your salvation with fear and trembling. See ye not men die daily before you on a sudden, falling to hell, haste, haste, flatter not your souls, time is uncertain, the danger is too certain, the punishment eternal, damnation is intolerable. Thus must a Minister preach this truth, It is a truth full of affection, the affection must be delivered as well as the body of the truth. All the imaginations of the thoughts of mans heart are only evil, &c. Gen 6.5. As this is a truth, so there is a great deal of affection in this truth, the affection of loathing. Do we think when the Lord said it, he said it coldly and nakedly; all the imaginations, &c. No, he said it with a great deal of affection, of loathing, &c. O Jerusalem, Jerusalem, &c. O that thou hadst known, &c. As this is a truth, so there is a great deal of affection in this truth, affection of pity. There is a great deal of affection in every threatning, a great deal of affection in every command, a great deal of affection in every promise, in every truth. Christ does not bid us preach the letters, and syllables, and propositions of his Word, but his Word. Now my Word is like fire, says God: fire is the stirringst element

ment of all elements, and therefore if there be any feeling at all in you, the Word is able to stir you, even as if ye had a fire in your bowels. Beloved, either we that are Gods Ministers are unskilful to handle the Word, or else ye are senselesse and stupid, if ye do not sit upon hot coals for to hear it: it will make the drunkards heart ake to hear what this Word sayes to him: it will make the worldlings heart ake, and the secure Christians heart ake. The Word is fire, *Did not our hearts burn within us, while he opened to us the Scriptures?* Luk. 24. 32. The Word did so inflame their affections, that their hearts burned to hear it. Does not the godly heart burn to hear the sweetnesse of Gods promises? and burn when the Scriptures are opened to direct thee? And so on the other side, does not the Usurers heart burn, when the Scriptures are opened that rip up his sins? Does not the carnal professors heart burn now and then as he sits, when the Scriptures are opened to shew him his rottennesse? there be such scorching texts in the Word; texts of death, texts of judgement, texts of hell and damnation, they may well make a wicked heart burn for to hear them; and therefore the Word being so full of affection, a Minister that preaches it, must needs be an affectionate preacher, if he be a true preacher, otherwise he doth not preach the whole Word.

Secondly, As the Word is full of affection it self, so it looks that a man should be full of affection that obeys it. God loves no other obedience, but obedience with affection; he loves a cheerful giver. 2 Cor. 9. 7. So God loves a cheerful obeyer, a cheerful repenter, a cheerful beleever; whatever we do in his service, he loves we should do it with affection. Should a Minister preach without any affection, happily he may reason men out of many of their sins, and prevail with them to take up the duties of religion, but all would be formality, without any affection. It is a good saying of *Austin*, the godly must have affections in obedience, otherwise they are not obedient.

2.  
The word looks to be obeyed with affections.

There be two things in every Commandment of God.

First, The duty commanded to be done, Fear God and keep his Commandments. This is the whole duty, *Eccles.* 12.13. That is, there is never a duty that a man hath commanded him, but it is within the compass of the Commandments of God. So that in every Commandment there is a duty.

Secondly, The strength of affection wherein the Commander commands it, and therefore the Commander commands it, and therefore the Commandment is called *Gods will*. Teach me to do thy will, O God, *Psa.* 143.10. It is called *Gods pleasure*, *Blesse the Lord ye Ministers of his that do his pleasure*, *Psa.* 103.21. It is called *Gods desire*, *Thou desiredst truth in the inward parts*, *Pl.* 51.6. Because the strength of Gods will and desire, and pleasure, and affection lies in it. These two things being in every Commandment of God, it follows of necessity, that a man must have his affections in obedience, otherwise he is not obedient. As God doth not only command me, but also with affection he commands me: so I must not only do the thing he commands, but with all affection I must do it, or else I never obey him. *Virtuti immitte furorem*, sayes *Homer*, *Add affections to thy vertue*, Vertue is no vertue without the affections, prayer is no prayer without thine affections be in it, repentance is no repentance without thine affections be in it. Whatsoever duty thou dost, if thou dost it not with all thine affections, it is abomination to God: and therefore the Minister that preaches must stir up affections: if he do not stir up affections, the religion he begins in the hearts of his hearers, is likely to be little better then wretched formality.

Thirdly, As the Word is full of affection it self, and requires affection in them that obey it, *so men are very dull in affection to embrace it*; they are *dull of hearing*, *Heb.* 5.11. They have dull ears, and dull hearts, and dull affections: tell them they shall perish because they doe not repent; they will be damned because they will not obey: they shall be

3.  
Men are  
very dull  
in affec-  
tions to em-  
brace the  
Word.



be saved that will; they are like *Gallio*, they care for none of these things; and therefore now we that are Ministers, must strive to make them care whether they will or no. *Cry aloud*, sayes God, *spare not, lift up thy voice like a Trumpet, shew my people their transgressions*, Isa. 58.1. Do not only say a Sermon to them, but *cry it*: nor only so, but *cry aloud*, they are deaf: spare not, thou wilt never stir them if thou sparest. Spare not, spare neither rich nor poor, neither great nor small, lift up thy voice like a Trumpet, that is, preach so, that if it be possible, thou mayst move their affections. It is a similitude taken from the Trumpet in battle, though the Souldier be faint-hearted, it will stir him up with affection to fight. Great *Alexander* was so stirred up at the trumpetting of one *Antigemida* an admirable trumpetter, that all his couragious affections were up, and his fingers did itch to be fighting. So lift up thy voice like a Trumpet, stirre them up, if by any means thou canst. O they are very dull and senselesse, and hard to be affected, and therefore we must study how to work on their affections.

If ye ask me how must the Minister stir up affections? I answer.

First, Negatively, not with the enticing words of mans wisdom, 1 Cor. 2.4. Some men indeed out of these words do gather, that *S. Paul* condemned all eloquence and affectionate preaching. But this cannot be, that he should condemn that which he most shewed himself, most of all the Apostles of Christ. He was such an eloquent golden mouthed man, that the *Lycaonians* thought he had been another *Mercury*, he was such a sweet speaker, *Act. 14.12*. He was such an affectionate Orator, that he made *Agrippa's* bowels even earn to be a Christian, and *Felix* to tremble. *S. Austin* conceived him to be gifted with such an admirable power this way of Almighty God, that it was one of his three wishes, if he might have it for wishing; namely, to hear *S. Paul* to preach in a Pulpit; and therefore he does not condemn

A Minister must not stir up affections by the enticing words of mans wisdom.

condemn



condemn all affectionate and eloquent preaching; but he condemns that flattering kinde of affected Rhetorick, whereby men that preached themselves, tickled mens ears, and delighted them with luscious phrases of Oratory; handling such points as might please the phantasies of their hearts, rather then to convince them of their sins: thinking it too precise, too base to preach of mens damnable estate and condition in sin, the curse of the Law that all men are under till they be new creatures in Christ; the taking up of Christs Crosse: to be hated, and mocked, and persecuted of all men, for Christs sake and his Gospel. These points, they either thought to be too rustick, and burly, and austere, or they sugred them over with their comments, and tickled the people with more *velvet-like* passages of mercy. I say, this kinde of eloquence, and this kinde of preaching, with the enticing words of mans wisdom, does the Apostle condemn, and therefore I doe not mean this. How then must a Minister stirre up affections? I answer, he must stir up affections five waies.

1.  
A Minister  
must stirre  
up affections  
by  
preaching  
to the life.

Asaying of  
K. James

First, *By preaching to the life*, As a Painter then paints a man well, when he paints him to the life; he paints it so to the life, as if it were a living man indeed. So then does a Preacher preach affectionately, when he preaches to the life; when he preaches of hell, he preaches to the life, as if hell were before mens eyes; when he preaches of heaven, as if the people did see it with their eyes as it were. As King James said of a good preacher in this Kingdom; this Preacher, saies he, preaches *as if death were at my back*: so a good Preacher preaches to the wicked, as if vengeance were at their backs, as if hell were at their backs; he preaches to the godly as if Christ were at their backs, and heaven at their backs. If this kinde of preaching will not work on mens affections, their affections are bewitcht, *O foolish Galatians, who hath bewitcht you, that ye should not obey the truth, before whose eyes Iesus Christ hath been evidently set forth, crucified among you?* Gal. 3.1. Paul among them had preached

preached Christ to the life; so evidently, and so plainly, had he preached Christ crucified, as if they had seen him crucified before their eyes. Certainly thought he, these peoples affections are bewitched, that are no better wrought on. When *Galba* would perswade the Spaniards against *Nero* for his cruelty, he set out so visibly his cruelty, that they might even see it with their eyes. *Eycherius* so expressed the difference of good education and of bad, that the people might even see it with their eyes. Not as though preachers should do as they did, or as some that I have read of, have done; who brought a dead skull into the pulpit, that the people might see death even with their eyes. We have no such warrant in Scripture; but they must do it with the lively teaching of the truth. And therefore the Apostle sayes, that true preaching is in the demonstration of the spirit, 1 Cor. 2.4. When the truth is demonstrated with evidence.

Secondly, *By being full of affections himself.* Affection in the speaker is likely to beget affection in the hearer. It cannot be otherwise, saies *Cicero*. *Cicero* being an excellent spokesman, whenever he pleaded before the people of *Rome*, to beget any affections in them, he would be sure to put on those affections himself. If he would move them to grief, he would be full of affection of grief. When to pity he would be full of affections of pity, when to anger, his countenance would be full of anger. The highest point of moving the affections in another, is to be endued with those affections thy self, sayes *Quintilian*. It is an old maxime in Oratory, and in all moving of the affections of others, *Pectus est quod facit disertos*. It is a mans own breast that makes him to be affectionate and eloquent. If a mans own breast be piteous, and full of compassion and bowels, that man is an eloquent perswader to pity. If a mans own breast be loving, and kinde, and full of affections, that man is an eloquent speaker to move love. *Si vis me flere, dolendum primum esse tibi*. If thou wouldest have me weep, weep thy self first. What

mean

3.  
By being  
full of af-  
fections  
himself.

*Samra*  
*movendo-*  
*rum affe-*  
*ctum in*  
*coest, ut*  
*prius tpe*  
*ss molas.*  
*Quin Hor.*  
*de art. Poet*

Com. in  
1 Cor. 3. 4  
Cal. Multi  
sunt cla-  
mosi repre-  
hensores,  
qui in vi-  
ta decla-  
mitando  
vel potius  
fulminan-  
do mirum  
zeli ardo-  
rem pra se  
ferunt, in-  
terea ipsi  
securi ut  
videantur  
periculum  
latera &  
gutiera  
exercere  
velle: at  
Christiani  
pastorum est  
stare secum  
priusquam  
alios ad  
stetum pro-  
vocat, &  
plus apud  
se retinere  
doloris  
quam alius  
faciat.  
Dabit vo-  
ci tue vo-  
cem virtu-  
tis, si quod  
suades, pri-  
us ipse tibi  
persuasisse  
cognoscis  
Bern.

mean you to weep and break my heart, sayes the Apostle, *Act. 21. 13.* it burst his very heart to see others stand weeping about him. There be many clamorous Preachers, sayes *Calvin*, who declaim against the sins of the people, and thunder against the iniquities of their Parish, and make as though they had a great deal of zeal, that never move a jot; the affections of the people are not stirred up a whit; because the people see plainly, through all their actings and vehement enforcements, that such Ministers are not affected themselves, but only exercise their sides and their throat, as if they would act it on a stage. But O, sayes he, labour to mourn for their sins in thine heart, before thou labour to move them. Be thou more affected thy self, then thou undertakest to affect them. S. *Paul* did so move the affections of *Dionysius* and *Damaris*, and others at *Athens*, that the Text sayes, they cleave to S. *Paul*. Certain men cleave to him, and beleevd; *Act. 17. 34.* He preached so movingly, that their affections did even cleave to him as he preached. How came it about that he stirred up affections in them? look into the 16. verse, and there you shall see he was greatly affected himself. His spirit was stirred in him, sayes S. *Luke*, when he saw the city wholly given to idolatry. He could not have stirred up affections in them, if he had not been filled with affections himself. O beloved, our hearts are grievously straightned, and our souls are wofully stopt, that we are not more affected our selves at your miseries then we be: would it not fetch tears from our eyes, and groans from our bowels, to see how desperately ye are hardned, but that we are too little affected our selves? you know the damned abuses in your Parish, the cursed sins that reign in your houses, and the stupid security ye are in, yet nothing can move you. Your consciences cannot be ignorant ye are carnal; and are not yet Saints, nor have again many of you: your consciences can tell you ye are Saints, or else ye are hell-hounds, and if ye die as ye are, ye have no evidence for heaven, but ye may be damned ere long.

long for all that ye know. Ye can hear this every time ye to Church, and yet no reformation, no shew of humiliati-  
ταύτην Σιμωνιδος ὁρμήν; on, no shew of grace nor repentance nor any thing. ταύτην Σιμωνιδος ὁρμήν; what weeping *Simonides* can weep sufficiently for these things? *Paul* knowing some abuses among the *Corinthians*, that many of them were like to be damned for ever, out of much affliction and anguish of heart, sayes he, *I wrote unto you with many tears*, 2 Cor. 3. 4. *penè quot syllabas, tot lacrymas*, as *Haymo* speaks, that is, he shed as many tears as he wrote syllables, he could hardly write for wetting the paper with tears which he wrote on. O that we who are Gods Ministers could be so affected! the Lord lay it not to our charge that we are not: but O that our heads were water, and our eyes were a fountain of tears, that we might weep day and night for these things. Ye think your souls are safe, alas! we know they are desperate. We know that your drunkennesse will dama you, and your swearing and lying and company-keeping will undoe you. We know your pride and your hardnesse of heart are symptomes and infallible marks of such as are yet no better then reprobates. Ye hope your crying God mercies will help you, we know they cannot. Ye hope that Gods mercies will relieve, we know they will not, unlesse ye be new creatures. Ye trust God will not be so strict as we say, we know he will. Ye imagine ye are not led by the devil, though ye sin thus and thus, we know ye be, and the devil the God of this world rules in your mundes and your consciences. Neither are ye able, unlesse ye be Atheists and devils incarnate, to deny God to be God, and his Scripture to be Scripture, ye are not able to deny it. O that we would sigh, and sob, and groan in our pulpits, O that we could even wet our cushions with tears, and yearn over your souls as we preach; I beseech you consider, will you never beleve nor be affected till ye feel it? *Lord, when thy hand is lifted up they will not see, but they shall see and be ashamed, and the fire shall devour them*, Isa. 26. 11, I protest unto  
 O 2 you,

*Simonides  
 apud Arist.  
 Epiced*

*Haymo.*

*Jer. 9. 1.*

you, I could finde in my heart to fall down on my knees to every one of you all, were it profitable to beseech, you to consider this, now Gods hand is lifted up, and he calls to you and ye will not hear, he shews you your sins, and ye will not see, you shall see, sayes he, and be ashamed, and the fire of hell shall devour you. Take heed ye see not too late. O that ye had known at least in this thy day, before they be hid from thine eyes. God will hide his grace from thine eyes, and his spirit from thy heart, if nothing can move thee. I pray God affect our hearts with these things, that we who are your Ministers may be more touched our selves. This is the second means whereby we might move you, if we were affected our selves.

3.  
A Minister  
may stirre  
up the af-  
fections  
of others  
by being  
godly  
himself.  
L. 1. Rhet.  
cap. 1.  
Quia tula-  
rit Gras-  
chos, &c.  
luvenal.

L. 1. Sent.  
Spiritual.  
Tetrast. 4.

Thirdly, *By being godly our selves.* As we must be affected our selves, so if ever we mean to stir up affections in the heart, we must be godly our selves. *Aristotle* requires this in an Orator, that he be a *good man*, *καλὸν καὶ εὖ κείμενον*, the good manners and the life of the speaker have the greatest power to perswade the affections. Hence is that usual saying of the vulgar. He that preaches well, and lives ill, puls that down with one hand which he built with the other: Nay commonly, a man loaths a good saying out of a foul mouth. Let a drunken Minister exhort to sobriety, for the most part the people do loath it. Let an adulterous or covetous Minister exhort to be godly and religious, for the most part they abhorre it. Let a loose Minister preach of strictnesse of life and conversation, and zeal and purity, *Solomon* sayes it is like a lame mans legs, when one is shorter then the other, *Prov. 26. 7.* that is an ill sight: A wicked Minister can never stir up the affections of the people aright. *Gregory Nazianzen* would have a Minister *ἢ καὶ διδάσκειν ἢ δι-  
ακονεῖν καὶ ἔχειν*. Either not preach at all, or preach by a good and godly life. Otherwise the people will have little affection to hear him: nay, which is lamentable, it is usual in the world, not only to set their affections against a wicked Ministers preaching, but also to loath the very ordinance it

self:



self: when *Eli* his sons were wicked, and sons of *Belial*, the Text sayes, *the people loathed Gods offerings*. The sinne of the young men was very great before the Lord, for men abhorred the offering of the Lord, *1 Sam. 2.17*. At the best, the people, though never so greedy otherwise for to hear, yet if the Minister do not as he saies, they have smal affection to hear him: Christ knew this by his Disciples, who were willing to hear him whensoever he preached, but he knew they had little affection to hear a Sermon of the Pharisees, who said and did not, And therefore he was faine to command them not to be offended at that, but to hear them. It was not then in vain, that the Apostle exhorts *Titus* to look to his own life. *In all things shew thy self a pattern*, sayes he, a patern of good works. For if the Minister that preaches be not a good pattern to his people, his Sermons will not be so able to stir up affections in their hearts. *Pasce verbo, pasce exemplo*, sayes *Gregory*: we must feed them by doctrine, and feed by our example; this is the way to stir up affections in our hearers. It is true, the people ought to be stirred up by the Word, in whose mouth soever it be, and it is their fault that they be not, but yet it will never be so: the Ministers contrary life in any particular, as it is cursed of God, so likewise it is a scandalous thing unto others, and an infinite occasion of offence, and takes off the edge of the Word. Yea, commonly it does more hurt then all the preaching can do good. For thus men will argue, If it be necessary to live as he sayes, then why does not he live so himself? He hath more learning then I, and the like: nay, they call the Word into question, and hoodwink their souls with presumptuous pretences. Thus millions of souls are gone to hell with their Minister for company: *Malus Minister est nifus Diaboli*, It is a true saying of a Father, An evil Minister is the devils Gof-Hawk or Sparrow-Hawk. He goes a birding for hell. But why speak I of these things among you whom it concerneth not? Yea, it concerns you much every way, For as it is a curse to a Parish that a Mi-

*Tit. 2.7.*

*Gregory.*



nister is wicked, so is the Parish tied as ever they love their own souls, to pray unto God that he would sanctifie their Minister more and more, that the Word may runne and be glorified, for the life of the Minister hath a great hand in moving the affections. The holiest Ministers move most.

4.  
A Minister  
may stirre  
up affec-  
tions by his  
voice,

Fourthly, *By the due carriage of their voices*, when the Minister is affected himself: I do not say it is alwaies so, for some have not the same command of themselves through accidental reasons: but commonly when the Minister is affected himself, the inward affections of his own breast dispose the voice into some gracious manner of expressing the same. As *Paul* that was full of grief and sorrow for the peoples finnes, he for the most part preached with a weeping voice, *Many walk*, sayes he, *of whom I have told you often, and now again tell I you even weeping, they are enemies of the Crosse of Christ, whose end is destruction, &c. Phil. 3. 18, 19.* and truly if we consider the iniquities of the times, and the finnes of most men, how lamentable their conditions be, no other affection better suits then this, *Loquere flebiliter*, sayes *Bucolcerus* to a preather, speak mournfully, and sorrowfully, the very voice it self will somewhat mollifie the affections of the people. Certainly it is an ordinance of God, and very moving, to speak according to the point in hand. To speak compassionately in points of pity, to speak rejoycingly in points of comfort, to speak most terribly in points of terror. As *Cato* advised that soldiers should terrifie their enemies with terrible voices. Neither is it amiss, that when the Minister threatens the judgements of God against rebellious sinners, he should compose his voice accordingly. I know not what hidden occult influence the voice hath into the affections, saith *S. Augustine*, but a great influence it hath. When a Minister goes dreamingly on, the people sit carelesly and regard it not, and let him say never so good matter, they heed it not; let him threaten, or comfort, or command, or reprove, they respect

respect all alike, for they see no difference in the Minister; I know the people should not do thus, but such is the corruption of men, thus they will doe; now God hath given many of his messengers more wakening voices, as petty instruments to provoke mens affections somewhat the more. And truly we are bound to make conscience thereof, that our very voice may be a comment upon our matter; 'twas a pretty story of *Demosthenes*, when one told him that he was beaten and misused exceedingly by such a companion. It seems he told it so by rote as we say, shewing no affection at all in his telling: Why? sayes *Demosthenes*: hath he beaten thee? I do not beleeeve he hath beaten thee. No? sayes the man: he was much troubled to hear him deny it, and so he spake eagerly and in a chafe, I am sure he beat me, thus he did, and thus he did, and do you not call this beating? now I beleeeve, sayes *Demosthenes*, I beleeeve now he hath beaten thee indeed, now I hear the voice of a man that was beaten. So if we should dreamingly utter our voice, and reprove our hearers, they scarce beleeeve they are reprov'd, because they do not hear the voice of a reprover. Let us deliver uses of terror to them, they hardly beleeeve any terrour in it, because they do not hear the voice of terrour. But when the Minister is affected aright, and his affections direct the carriage of the voice along, the voice it self does more significantly expresse the matter; and this no question is very moving.

Plutarch.  
in Demost.

But then let me tell you, if this be it ye look for, and if ye can be carping at a Minister for the want of this, what the Lord accounts of you. He sets it as a brand upon the wicked Jews that they were affected with the Prophet *Ezekiel's* pleasant voice, when they were affected with little else; *Eze* 33 32. even a rare and a worthy *Moses* may be defective in this case, and wo is the people that findeth fault. But however, be the voice of a godly Minister never so mean, yet there will be ever some hidden grace in it, whereby more or lesse, it appears unto the consciences of them that

5.  
By a de-  
cent action,

that have ears to hear. This is the fourth thing where by a Minister may stir up affections, by the due carriage of his voice.

Fifthly, I might adde by a decent action. For my part, I have little reason to name it, but verily, it is a blessing of Christ to them that have it, for they have a great advantage over the affections of their hearers. *Cicero* sayes, some were esteemed *virii disertii*, eloquent and moving men, but for want of action they could not put their gifts in practise, *habiti sunt infantes*, they were esteemed infants in this profession, sayes he. Action we see is much employed in the preaching of the Prophets and the holy men of God. *Ezechiel* was commanded to stamp with the feet, *Isaiah* commanded to go naked, *Jeremy* commanded to put a yoke on his neck. *John Baptist* was *tota vox*, he was all-voice; the voice of a cryer in the wilderness, *Mat. 3. 3.* his eyes spake, and his face spake, his hands spake, and his body spake, yea, his life, and dyet, and all spake, he was all-voice. The Prophets stretched forth their hands to the people in fulnesse of affection. *I have spread forth my hands all the day unto a rebellious people, Isa. 65. 2.* *S. Paul* set his eyes upon *Elymas* the sorcerer, *Act. 13. 9.* O full of subtilty, and all mischief; thou childe of the devil, thou enemy of all righteousnesse, wilt thou not cease to pervert the right waies of the Lord? the Lords hand is upon thee, and thou shalt be blinde, &c. It is counted a grand sin in old *Eli*, that he did not frown on his sonnes, *1 Sam. 3. 13.* why does the Text express *Elies* not severely threatening his sons, by this action of frowning? but only because they that do severely threaten, do use to frown. Thus ye see how that Gods Ministers have used action to move affections.



## The VIII. Sermon.

Colos. 3. 2.

*Set your affections on things that are above, &c.*



Must our affections be set upon God? then this reproves them, *who set their affections on the earth.* The matter is reduceable to four heads.

The first is the multiplicity of the affections, they are very many in number.

The second is, the *confusion*, or the Checker-wise order of the affections. As they are many, so they are complicated and platted one within another, that look what they are set on, they knit the heart to it.

The third is, the degree the affections are in, in regard of other acts of the soul.

The fourth is, the extremity of the affections, which is zeal. From all these four heads I will shew you the wofull aggravation of this sin, not to set our affections on God.

First, From the multitude and multiplicity of the affections: a man cannot set his affections upon earth, but he must set them all upon earth: the affections they all go together, and are many. Not only four, as *Boethius* doth count them: nor only five, as *Galen* does reckon them: nor only eleven, as *Aristotle* does number them: nor only twenty, as *Cardan* does sum them; but they are like a swarm of Bees, as *Lalins Peregrius* does compare them for multitude.

P

It is a great sin to set our affections on the earth. Four Arguments to convince this truth.

I.  
If a man sets his affections on the earth, he sets all his affections on it.

tude.

Gal. 3. 1.

tude. *Plato* sayes they are innumerable, without question they are many. Now, what a wofull aggravation is this of this sin, to set thine affections on the earth ! Thou seest all thine affections thereon, if thou settest one thou settest all ; for they all go together. Like the Angels that sinned, they all fell together, So when the affections fell off from God, they all fell together. Like the two eyes of the body, they both look one way ; like the two ears, one doth not hear one sound, and another another. If thou lovest those things that are carnal, it is certain thy desires are all carnal, thy joys, and delights, and thy hopes are all carnal, thy fears, and thy griefs, and thy sorrows are all carnal ; if one of them be set on the things here on earth, all are : were there but one affection that way, it were the lesse ; but if thine affections be set upon these things, not one, nor two, nor ten, but numberlesse multitudes, whole swarms of affections are all earthly. Thou art altogether brutish and foolish, *Ier. 10. 8.* That is, thine affections are altogether brutish and beastly, altogether filthy or stinking, for so the word signifies, *Psal. 14. 3.* That is, thine affections are altogether stinking and noysome affections. I proved before, that when the affections are carnal, they all like so many devils do bewitch thee. *O foolish Galatians, who hath bewitched you ?* It is grievous enough to be plagued with one devil, He must needs run whom the devil drives : one devil will drive thee fast enough to hell. One affection if it were single, will hurry thee fast enough to hell, what then are the whole legions of affections ? they are like the legion of devils that entred into the Swine, the herd ran violently down a steep place into the sea, *Luk. 8. 33.* They ran with all violence to be drowned, when a legion of devils did drive them. So thou must needs run with all violence down into the lake, when a legion of affections, like a legion of devils doth hurry thee, *Sic cuique Deus fit dira cupido,* sayes the Poet. The very heathen man saw this, that every mans evil affection was his devil, and therefore the whole legion  
of



of affections are a legion of devils. Do ye not see how ye are tost up and down all the day long, *tangquam pila diaboli*, as the devils tennis-balls, as *Ordo* speaks: from worldly delights unto wordly desires, from desires unto fears, from fears unto melancholies, from melancholies to angers and vexations, from them again unto carnal comforts? these are all like a legion of devils that hurry thee up and down till thou art hurried to hell, &c. If thine affections be carnal, they are a legion of devils to drive thee. It is a merry devil that makes thee so greedy of pleasure and of mirth; a surly devil, that makes thee so cholerick and touchy; a giddy devil, that makes thee so fearful and timorous; an unclean devil, that makes thee so desirous of drinking and company-keeping. Anger and wrath is a devil; *Let not the soul go down upon thy wrath, neither give place to the devil*, Eph 4. 26, 27. That is, do not give way to thy wrath, when thou givest way to thy earthly desires, thou givest way to the devil. When thou givest way to thine earthly delights, and thy sorrow, and thy melancholy, thou givest way to the devil. Look how many earthly affections thou hast that thou givest the way to, so many devils are in thee. Dost thou think thou art a childe of God, when thy conscience tels thee, that such and such earthly affections have way in thy heart? alas! thou hast a devil. Be sober, for your adversary the devil, 1 Pet. 5. 8. mark, every giddy affection is a devil, our adversary the devil comes with it. Yea, so many earthly affections, so many devils, and wilt thou set thine affections upon things that are earthly? if thou dost, thou hast a legion of devils within. This is the first head, the multitude and the multiplicity of the affections, the affections are many.

The second head is taken from the *confusion*, or the *checker-wise order of the affections*. As the affections are many, so look where they are set, there they are platted, and woven, and hampered together. God that first created man upright and good, he gave him affections so to twist and ham-

Affections  
hamper  
and intan-  
gle the  
soul

He was in  
love with  
his Nover-  
ca. L. de  
tudo parva  
phara.

per his heart upon good, that it might be the harder to loosen it. He gave him the affection of love to embrace good. If the good were wanting, he gave him the affection of desire, to hunger after it. If the good were possible to get, he gave him the affection of hope to expect it: if the good were once gotten, he gave him the affection of joy to delight in it. If there were any danger to lose it, he gave him the affection of fear to be afraid of it. If the good were once lost indeed, he gave him the affection of grief and of sorrow to lament it. If he should meet with any thing that would hinder him in the prosecution of good, he gave him the affection of hatred to oppose it, &c. Thus God embroydered the affections, and wove them together, that still mans heart might be knit by the affections to good and to God. And wilt thou now set thine affections on the things of this life? thou little thinkest how thou twistest and hamperest thy soul about these things, thine affections will make thee live and die a carnal wretch. Had not *Brasistratus* cured *Antiochus* of his carnal affection, it had cost him his life, for he was sick of it unto death. *Galen* sayes, he met with many sick patients, if he had not cured their affections, he had never recovered them. The affections hamper the soul unto death. So if thou set thine affections on the things here on earth, they will so hamper thy heart, that unlesse thine affections be cured, thy soul is desperately incurable; they entangle thy soul, thou canst not get free. And therefore *S. Peter* calls falling into earthly affections, he calls it, entangling. If after they have escaped the pollutions of the flesh they are again entangled, *2 Pet. 2. 20*. That is, if after they have once gotten out, they fall in again; because they cannot fall in again, but their lusts and affections will not entangle them again. Be not entangled again with the yoke of bondage, *Gal. 5. 1*. *Paul* knew if the *Galatians* were addicted to the Ceremonies of the Law, they would affect them more then the Commandments of Christ. And therefore he gives them advice

advice no further to use them, because their hearts would be intangled if they did; No man that warreth, intangleth himself with the affairs of this life, *2 Tim. 2.4*. A souldier had nor need to have a new-married wife, or a new-born childe, or a new-purchased ground, a new-planted vineyard, a new suit at Law in the Chancery: Alas! then his affections would be a gadding, when he should be fighting. O my wife at home, and O my childe at home, and I would I might taste of my vineyard at home, and O that I could follow my cause in the Court, this were to intangle him in war, he could not fight valiantly. Thus the affections do intangle a man. So if thine affections be earthy, they will entangle thee, thou canst not be free for the seeking of heaven, or of Christ; thine affections are so complicated and hampered, thou canst be in no place, in no estate nor condition, but some affections or other will entangle thee. Thou lovest thy land and thy living, and thy things in the world; O how are thine affections intangled, what case soever thou art in? thine affections lie checker-wise and will have thee. If thou beest rich, the affections of pleasure or delight, or security, there they will have thee. If thou beest poor, the affections of desire and discontent; this thou desirest, and that thou wouldest faine have, there thy wishings, and wouldings, and carkings will have thee. If thou beest crossed, or troubled, or afflicted, the affections of grief and of sorrow, and of melancholy, these there will have thee. If thou beest injured, abused, or provoked, which falls out very often, the affections of anger and revenge, these then will have thee. If thou beest in danger of sicknesse or distresse, or losse of this or that; the affections of fear and the like, they lie in ambush to catch thee. If thou comest to the Word, and there thou art told thou art a damned man as long as thou livest as thou dost, the affections of vain hopings and trustings, they lie in scout for to take thee: thus thou art intangled when thine affections are earthy, in what case soever thou art in;

P 3

they

they intangle thee. Sometimes thou art merry and jocond for a pang, anon thou art melancholy and sad for a fit. Sometimes thou art angry with a servant, or a childe, or a wife, or a neighbour, anon thou art pleased. Sometime a danger comes, and fears thee, anon it is gone, and thou art secure. Sometimes one affection, sometimes another, Sometimes a hating, and sometimes a loving, sometimes desiring, and sometimes hoping. Thus thou livest, and thus thou diest, and perishest for ever through the intanglements.

3.  
The affections are in a high degree in regard of the acts of the soul.

The third head is taken from *the degrees the affections are in, in regard of other acts of the soul*. And here is a subdivision of heads.

1. The affections provoke thoughts, and therefore if the affections be earthy, the thoughts are all earthy.

2. The affections encrease lusts, and therefore if the affections be carnal, the lusts are all carnal.

3. The affections inferre purposes and resolutions, and therefore if the affections be to the things of this life, the purposes and resolutions of the heart are so too.

4. The affections inferre devisings and contrivings, and therefore if the affections be vain, so are the devices. From all which thou mayst see the infinite misery thou art in, if the affections be set here below. First, Because if thine affections be set here below, so are thy thoughts. When *Saul* had a treacherous affection unto *David*, he made as though he did affect him so well, as to make him his sonne in law; it was a treacherous affection: but the Text sayes, *so were his thoughts*. *Saul* thought to make *David* fall by the hand of the *Philistines*, 1 Sam. 18. 25. As his affections were treacherous, so his thoughts were in like manner treacherous. The affections are the feet of the soul, as I told you; now when these feet run to evil, so do the thoughts. *Their feet run to evil, their thoughts are thoughts of iniquity*, Isa. 59. 7. So that look what thine affections are to, to that are thy thoughts. You may remember what was proved to you of the

the thoughts: if thou dost habitually set thy thoughts upon the things in this world, to be thinking of thy sports and thy pleasures, thine apparel, and thy fashions, thy meat, and thy drink, thy means, and thy living; if thy thoughts be set hereupon, thou art a man that never hast repented since thou wert born; thou hast yet no part nor interest in Christ, thou art yet no better then a damned wretch, heir apparent of hell and everlasting destruction. Thus it is with thee, if thy thoughts be habitually thus set; but if thine affections be set here below, so without question are thy thoughts.

1. Because if thine affections be earthly, so are thy thoughts: the affections provoke thee to be thinking of such things as thou hast most minde to. *Haman* did mightily affect honour, and therefore his thoughts ran upon his honor and promotion. The King had no sooner said, what shall be done to the man whom the King delighteth to honour? but presently his thoughts were agog. *Haman* thought in his heart, whom would the King honour but me? *Esth.* 6. 6. When *Haman* was affected with wrath against *Mordecai*, instantly such were his thoughts. He thought scorn, sayes the Text, *Esth.* 3. 6. *David* speaking of his enemies that were ill-affected against him, he sayes that their thoughts were against him, all their thoughts are against me for evil, *Psal.* 56. 5. So that if thine affections be carnal, thy thoughts are carnal, and thou canst not think seriously of the good of thy soul. Come and let me think seriously, how do I think to be saved? may not a reprobate pray as well as I pray? hear the Word as well as I hear it? beleeve as well as I beleeve? Did not wicked *Esaú* that sought a place for repentance, carefully with tears repent as well as I? Had not cursed *Balaam* as good meanings as I? he would not for a houseful of silver and gold go beyond the commandment of God. Alas! alas! your carnal affections will not suffer you to think seriously of your souls. Hast thou ever thought seriously whether thou beest a new creature or no? whether

1.  
As the affections are, so are the thoughts.

οὐ ἀγαπᾷ  
λογισμοὶ  
ἐοίκασιν ἁ-  
δοῖς πῦ-  
ρος καὶ μα-  
καρίτης  
Ματθ.  
6.

Christ



Christ be in thee yea or no? what if I should die now? have I evidences for Heaven yea or no? The Scripture saies thus and thus, so and so they must live that look to be saved, do I live so? God sayes, such and such shall be damned, namely, all that live in any known sin; God cannot lie; Is there never a sin I know I live in? poor woful soul, thy carnal affections have not suffered thee to think seriously of these things since thou wert born. May be now and then thou hast some loose thoughts of some such matters, stragling thoughts, glancing, running thoughts of thy soul, and of heaven, and of death, but thou never dost seriously think of them. No, thine earthly affections doe provoke thy thoughts otherwise, thy affections have such influence into thy thoughts, that *Macarius* calls them affections. Is not this then a pitiful condition to set our affections here below? to be drawn away from thinking seriously of our souls; they drive thee to hell, and will not permit thee to think seriously whither thou goest till thou art there. O grievous condition! will a prisoner that is condemned to be hanged to morrow, be thinking how he may get him new clothes, and a new suit? will he be thinking how he may purchase? how he may have a good supper? If he be thinking on such things when he shall be hanged to morrow for all that he knows; he is sure he is condemned, and the gallows is built, and the halter is provided, and if he get not a pardon, it is certain he shall be executed, and he knows not yet whether ever he shall get it; may be he may if he seek hard, if he now be thinking of pleasures and profits, and the like, when his life lies at the stake, you will say, he is wofully affected with these things: and wilt thou be so affected with the things of this life, when thou mayst be in hell to morrow? thou art sure the sentence of damnation is upon thee yet, and thou shalt surely be damned being as thou art; wilt thou I say be thinking of eating, and drinking, and playing, and buying, and selling, and trading, and the like? alas! thou art yet but a damned man? Take

τα πρὸς  
τὸν διάλο-  
γισμὸν.  
Macar.  
hom 16.  
Thinking  
is ὁ ἐκ  
τῆς ψυχῆς  
πρὸς αὐτὴν  
διάλογισ-  
μὸς. P<sup>la</sup>.  
Sophist.

no thought (sayes Christ) what ye shall eat, and what ye shall drink; but seek ye first the kingdom of God, Matth. 6. 33. Let not the condemned prisoner take thought for a supper, but take thought how he may save his neck from the rope. This is the first: if thine affections be carnal, so are thy thoughts.

Secondly, Because if thine affections be carnal, so are thy lusts. It's true, a godly man hath carnal lustings, for he is partly flesh; but then he hath good lustings too, for he is partly spirit; the flesh lusts against the spirit, and the spirit against the flesh, and these two are contrary the one to the other, so that he cannot do so well as he would, Gal. 5. 17. he hath sinful lustings, but he hath spiritual lustings to crucifie them; but if thine affections be earthly, thy lusts be all earthly, nay, thy lusts they are ripened and strengthened. The carnal lusts properly and especially are the first offer of the heart unto carnal affections. So that when they are come to be carnal affections, they are ripened. And therefore the Apostle does usually call the carnal affections by the name of lusts. The Gentiles walked in lusts, excessive of wine, revellings, &c. 1 Pet. 4. 3. that is, they walked in their carnal affections; because the lusts are then strengthened when they come to be affections. Now beloved consider what a hideous condition it is, to set our affections on the earth, it strengthens our lusts. We give a knife to a cut-throat to stab us, cherish a company of vipers in our bosome to poyson us. We encourage fierce enemies to battel against our souls. So S. Peter can tell us. Dearly beloved, I beseech you as strangers and pilgrims, abstain from filthy lusts which warre against the soul, 1 Pet. 2. 11. they warre against the soul, they are the devils Infantry, yea, Chivalry too, they are his Souldiers to murder the soul with spiritual death and eternal damnation. If ever thou lovedst thine own soul, thou wouldest kill sinne in the cradle, supplant it and take it by the heel, as Jacob did Esau in the womb, thou wilt never overcome it else. Deny it the first entrance,

Q

as

2.  
If thy affections be carnal, so are thy lusts. They are like stirrup fibre, as Chrysostom compares them, like the strings at the roots of the Tree, Apud Damascen. par. 6. 7.

Gregory.

as the Angel shut the door upon the Sodomites, cast out the bond-woman with her brat too, as Sarah did Hagar and her little one, as Gregory speaks. Thou wilt never be able to subdue it otherwise. Thou wouldst crucifie thy lusts, and mark the first risings thereof, thus thou wouldst do, if thou hadst a care of thy soul. But wilt thou let thy lusts grow, and get armour to kill thee? wilt thou let them gather strength and ripeness to damn thee? there is not a lust of them, but it comes like an armed man to fight against thy soul; now if thou set thine affections too on the things of this life, thou dost strengthen it and weapon it yet more. What a wretched misery is this! thy lusts war against thy soul to undo it, and yet thou dost strengthen them; yea, thou dost encrease them, helpest their forces. O fools, when will ye understand? do we not see how we are overpowered by our lusts? do they not every day conquer us in the open field? There is not a prayer we make, but deadness of heart gets the day like a Conquerour. Not a duty we perform, but lukewarmness proves victor. Nay, our lusts do not only overcome us, but they leade us in triumph. Some of our lusts carry us up and down from gaming to fretting, from fretting to revenging, from revenging to swearing, from swearing to lying, from one sinne to another, as they list. And our lusts are so strong that war against our souls, that we are not ashamed to lay down our bucklers and say, we cannot resist. I was angry, alas! it is my nature, and I cannot master it. I rap out an oath now and then, alas! I was provoked, and I cannot help it: I must say and doe as such an one would have me, he is my friend, I cannot deny him. Thus our lusts have given us mortal wounds, and have murdered our souls, and all this is, because our affections are earthly, for they encrease all our lusts, and make them more able to vanquish us.

3.  
If thine  
affections  
be carnal,  
so are thy  
purposes.

Thirdly, *If thine affections be carnal, so be thy purposes:* Men purpose according as they affect. He that affects such a good bargain, will purpose to make it: He that affects pleasure,

pleasure, will purpose to take it : He that affects any thing, will purpose to have it. First, men conceive a thing to be good, then they affect it, and then they spend thoughts of it, and then they purpose to have it if they can. *Barnabas* exhorted them all, *that with purpose of heart they would cleave unto the Lord, Act. 11.23.* He joyns these two together, their purpose and their affection to God : because they could never cleave unto the Lord, but it must needs be with the purposes of the heart. Well now, consider what enemies we are unto God, what enemies too to our own souls, that set our affections here below, we can never have reall purposes to amend or turn unto God. We may purpose and purpose a thousand times over, but still we are broken off from our purposes, they all come to nothing, as long as we affect the things of this life. Can the fire have a purpose to freeze ? can the stinking dunghil have a purpose to smell well ? can a Swine have a purpose not to wallow in the mire ? No, how can this be, when they are affected with contrary qualities ? there is no counsel in such purposes as these. *Without counsel purposes are disappointed, Pro. 15.22.* If thou dost purpose to do this or that, and not consult whether thou be able to doe it yea or no, no wonder though thou beest disappointed of thy purpose. Thou art carnal, and hast a purpose to be spiritual : thou art full of earthly desires, and hast a purpose to hunger after Christ. Thou art a company-keeper, a worldly and a proud fool, thou hast a purpose to be otherwise : Alas ! such purposes as these will surely be disappointed, because they are purposes without counsel : thou shouldst first take counsel how to crucifie thy affections ; if thus thou wouldst do, thy purposes would stand. What an egregious sin is this then, to set thine affections on things that are carnal ! thou art vain, and hast no purpose to be otherwise ; thou secure, and hast no purpose to shake off securiry ; no purpose to give over thy carnal appetites, and thy customes, and the lusts that thy conscience does know of : thy own

conscience can point thee out many lusts that thou livest in, and thou hast no purpose to leave them, O how does this provoke the Lord Jesus to wrath ! Which of us does thus purpose in his heart ? I absolutely purpose henceforth to use all the means under Heaven for the saving my soul, I have gull'd it to this day, now I purpose to do so no more ; now I will every day examine my conscience, every day keep company with the godly ; I will never sort with my old company more, I have used my body like an Idol, now I purpose to mortifie it, &c. Alas ! our affections will not let us. It is certain, thou never hast a good purpose to God for thy soul, as long as thine affections are earthly. All thy purposes are *instar palæ*, sayes a Divine, they last for an hour, or a day, or a health, like the chaffe which the winde drives away.

Car. in Pro.  
15, 22.

4.  
If thy af-  
fections be  
carnal, so  
are thy de-  
vices.

Fourthly, Because if *thine affections be carnal, so are thy devices and contrivings*. When a man sets his affections on any thing, as he spends many thoughts thereupon, and purposes to have it if he can, so he deviseth with himself whereby to attain it.  *Davids enemies whose affections were set against him, they devised how they might crosse him. All that hate me, against me do they devise my hurt, Pl. 41. 7.* What a company of devices hath the glutton to satisfie his palate ? the revengeful person to satisfie his wrath ? the covetous person to scrape himself maintenance ? it's endlesse to recount what innumerable devices men have to compass what their heart does affect. *Phalaris* deviseth new torments : *Nero* deviseth new cruelties ; *Sardanapalus* propounds a reward by a cryer to him that could devise out new pleasure, the wicked Lawyer and troublesome Parishioner deviseth new quilllets and put-cases to fetch over his poor neighbour : the proud minion deviseth new paintings of the face, new washings of the body, new curlings of the hair, new deckings of their neck, new-fangled attires, and the like ; the covetous deceiver deviseth new coufenages, new conny-catchings, pollings, rackings, gullings, &c. The Usurer



Usurer new usuries, new covenants and reaches. It were long to rehearse what devices are in men to fulfill their un-  
 ruly affections. These wretches are abhorred of the Lord.  
*Solomon* sayes there be six, yea seven things, which the Lord  
 hates and abhors, *Pro. 6. 16.* And in the next verse save one,  
 he sayes, that a heart that deviseth wicked imaginations is  
 one of them. The Lord numbers these men among the dam-  
 ned crew of the Heathen, *inventers of evil things, Rom. 1. 30.*  
 Wo unto them that devise iniquity, sayes the Prophet, *Mic.*  
*2. 1.* Now see thy wofull condition whoever thou art,  
 whose affections are carnal, thy devices are all carnal, thou  
 dost not devise how thou mayst best serve Almighty God,  
 how thou mayst best overcome sinne, how thou mayst best  
 glorifie Christ. Which of us does set his head awork every  
 day, how he may best pray, and best repent, and best hear,  
 and best do every good duty? alas! there is little such de-  
 vising among us, because our affections stand not this way.  
 If our affections were set upon God, we would be studying  
 and contriving how to purge all our families, how to pro-  
 pagate the glory of God in the Parish, how to exhort, and  
 reprove, and provoke one another to godlinesse. A liberall  
 man deviseth liberall things, *Isa. 32. 8.* he devises how he  
 may relieve Gods poor Saints, how he may set the poor on  
 work, how he may help forward the Gospel with his purse,  
 if he can finde how: An humble man deviseth humble  
 things, a peaceable man deviseth peaceable things, a holy  
 man deviseth holy things: if our affections were set right,  
 we would all lay our heads together how the Parish may  
 best be reformed, how our scandalous houses may best be  
 removed, how the Word that we hear from Sabbath to  
 Sabbath, may best be put in practise among us; thus it  
 would be, if our affections were set upon God; but because  
 our affections are not set so, hence it comes to passe our de-  
 vices are carnal.

*Qui prater  
 usitata ma-  
 la alia ex-  
 cogitant,  
 Basil The-  
 odoret. &  
 alij in loc.*



## The IX. Sermon.

Gol. 3. 2.

*Set your affections on things that are above, &c.*

The ex-  
tremity of  
the affecti-  
ons is zeal  
and it is  
due only  
to God.



Here remains the fourth head, which is the extremity of the affections, and that is zeal. *Zeal is due only to God, and the things of his worship:* and therefore hence we may see, how infinitely they sin, that set their affections on things here on earth, because they

rob God of his due; zeal, which is the extremity of the affections, is due only to God and the things of his worship. *Phinebas was zealous for his God, Num. 25. 13.* he gave the zeal of his affections to no other but God. Now, what is zeal?

*Zelus quid*  
5. Things  
in zeal.

*Zeal is a high strain of all the affections, whereby the heart puts forth all its affections with might upon that which it absolutely affects; five things therefore there are, which concur to the making up of zeal.*

1.  
A high  
measure  
of affecti-  
ons.

First, *A high measure of the affections.* Every measure of the affections is not zeal, a man may affect a thing coldly and lukewarmly, that is not zeal. As a covetous man may have lukewarm good affections to the word. But this is not zeal, I say, zeal is a high measure of the affections. Zeal is a metaphoricall word in the Original, it's taken from the *Seething of water over the fire.* Every measure of heat in the

*Zeal.*

water

water is not seething. No, seething hot is a high measure of heating. The Apostle confesses how the false Apostles affected the *Galatians*. They *zealously affect you*, sayes he, *Gal. 4. 17.* he confesses they did affect the *Galatians*, and he confesses they did highly affect them, in a very high measure, if it had been as well, as it was high: they zealously affect you, that is, they highly affect you. *Clavafius* a *Ca-*  
*swiss* for the Pope, having run through all the Alphabet of questions, in the end of his Book concludeth with zeal. Zeal, sayes he, is a high measure of heat of affection, such an one, sayes he, as I have shewn unto Christ in writing this Book. It's a most devillish saying, for his Book is little else then a hellish rhapsody of blasphemies to Christ, and magnifyings of his holy father the Pope. But therein he sayes right, that zeal is a high measure of the affection.

*Clavafius*  
sith, it's  
servor *Di-*  
*vina cha-*  
*ritate.*

Secondly, As zeal is a high measure of the affections, so it is of all the affections. I do not say any one of the affections alone, or of sundry together. But it is a high measure of all the affections. *Bonaventura* and other of the School make it only of love; *Ludovicus Vives* makes it to be compounded of two affections, *indignation* and *pity*. Others to be mixed of *anger* and *love*: this is not so: for zeal is a high strain of all the affections. And therefore the Apostle sets it as a generall height of the affections in generall. It's good, sayes he, *to be zealously affected in a good thing.* *Gal. 4. 18.* he does not only say, it's good to be zealous in love, or zealously angry, but generally it's good to be zealously affected in a good thing. Sorrow for sin is good, and therefore it's good to be zealously affected with it: Desire of grace is good, and therefore it's good to be zealously affected with it. So that then we may be said to be zealous for God; when our love to him is earnest, our desire of him is earnest, our joy in him is earnest, our indignation against whatever may dishonour him or dislike him, is earnest: when we think nothing too good, nothing too dear, nothing

2.  
Zeal a  
high mea-  
sure of all  
the affec-  
tions.  
*In prol.*  
*sen. dub. 3.*

nothing too much to bestow upon him. A man may love God in a lukewarm measure, hate sin in a lukewarm measure, grieve for his corruptions, desire faith and repentance, delight in good duties, pity the miseries of others, fear to transgresse Gods Commandment, a man may have all these affections thus in a lukewarm measure: as this is displeasing to God, so it is not zeal. Zeal is a high measure, the highest strain of all the affections.

3.  
With all  
the might  
of the  
soul,

Thirdly, As zeal is the highest measure of all the affections, so it is with all the might of the soul. For, when a man does zealously affect any thing, his affection is mighty upon it. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might*, Deut. 6.5. that is, thou shalt love him zealously. *Nimrod was a mighty hunter*, Gen. 10.9. that is, he was zealous at his hunting. *Woe unto them that are mighty to drink wine*, Isa. 5.22. that is, that are greedy and zealous in the pursuit of their appetite in that kinde. *David danced before the Lord with all his might*, 2 Sam. 6.14. that is, he did it zealously. Zeal is when the heart raiseth up its affections with all its might on a thing. And therefore lukewarmnesse is called negligence in the Scripture: *Cursed is he that doth the work of the Lord negligently*. As he that fights negligently, shews not all his might in his fighting, so he that goes about any duty of the Lords service negligently, his heart does not shew all his might in it. It puts not forth all the might of its affections upon it. Lukewarmnesse then is the negligence of the affection; and cursed is the man that does the work of the Lord negligently, sayes the Text. But zeal is the might of the affection.

4.  
The putting  
forth  
of all the  
affections.

Fourthly, As zeal is with all the might, so it is the putting forth of all the affections. When the heart affects a thing, and puts forth all its affections upon it, reserving no part of its affections for any thing else, this we call zeal. *Herod affected the preaching of John*, but he did not affect it zealously, he did not put forth all his affection upon it, he reserved

served a main part of his affection for his pleasure. And therefore he was not zealous in hearing. Hence it is that the Scripture calls lukewarmnesse *deceitfulnesse*, as Divines do observe; *Cursed is the deceiver*, Mal. 1.14. that is, cursed is the lukewarm person that offers God lesse then he hath; offers somewhat, and reserves back somewhat, that puts not forth all his affection upon God and his Service. Zeal is the putting forth of all the affection. As when the heart affects God, and affects nothing in competition with him, this is to be zealously affected towards God. When the Jews had crucified Christ, and persecuted *Paul*, and forbidden him to preach, the Text sayes, *the wrath of God was come upon them to the utmost*, 1 Thes. 2.16. That is, the zeal of Gods fury, and anger and vengeance was on them. He kept nothing back; he was not angry a little, nor wroth a little, but he put forth the affection of his wrath to the utmost upon them. So when the heart puts forth the utmost of its love upon God, and the utmost of its delights upon his Word, and the utmost of its fear on his Name, and the utmost of its affection on his Commandments, then it is zealous; But if he keeps back ought to bestow it elsewhere, it's a deceiver and a lukewarm heart.

Fifthly, As zeal is the putting forth of all the affection, so it is upon a thing which *the heart does absolutely affect*. A man may affect a thing, when he does not affect it absolutely. He affects such or such a thing, but he affects it not absolutely. He affects it perhaps with a degree of affection, as far as twelvpence will go, he places may be a groats worth of affection upon a quire of paper. If he be askt five pounds of silver for a quire of paper, he does not affect it at that rate, and therefore he does not affect it absolutely. But if a man have a true zeal of affection to a thing, he affecteth that thing with absolute affection, let it cost what it can, he affects it, let it cost him all charges, and all pains, and all difficulties, yea, though it cost him his life, he will

R

have

5.  
Upon a  
thing that  
the heart  
doth abso-  
lutely af-  
fect.

have it, then he does absolutely affect it. So that then is a man zealous for God and for grace, when his affections stand absolutely that way. May be he will be glad so he may get it at an easie rate; but if he cannot, alas, he must have it, he concludes upon that, though it cost him sighs, groans, every daies strivings, every daies labour, praying, meditating, repenting, parting with all his lusts, although never so dear. O his soul does affect it on that manner, he must and he will have it, rather then life. This man is zealously affected towards grace, and towards God, because he affects it absolutely. Thus *Iob* was zealous in affecting Gods Word, he esteemed it above his necessary food, *Iob*. 23. 12. He does not say above his daily food, for so he might do, and not be zealously affected therewith; but he affected Gods Word above his necessary food, above all food absolutely, without which his life could not consist; without which a man dies: such food as this comes nearest of all outward things to be absolutely affected. A man affects it above lands, and above livings, above his silver and his gold, above all his pleasures and his gamings, a man will part with them all, rather then part with his necessary food. Yet *Iob* affected Gods Word above it. And therefore he affected it zealously. This is the last thing in zeal. It is upon that which does absolutely affect.

Zeal is  
due only  
to God.

Albeit, now it may partly appear by the very definition of zeal, that it is due only to God, a man must not be zealous about any thing, nor zealously affected with any thing, but only with God and his worship. Neverthelesse we may yet further prove it.

1.  
Because it  
is the religious  
part  
of the affec-  
tions.

First, Because *Zeal is the religious part of the affections of the soul.* Now the religious part of them are due only to God.

I profited in the Jews Religion, being zealous of the traditions of my Fathers, sayes Paul, *Gal*. 1. 14. he makes zeal the character of his Religion: Seest thou a man zealous then after profits, and most earnest to get means and maintenance and



and the things of this life ? that man makes gain his Religion. Seest thou a man zealous after any thing ? that's his Religion. Zeal is the religious part of the affections, and therefore it's due only unto God.

Secondly, As zeal is the religious part of our affections, so also it is *the most of every affection*, and therefore only due unto God. Zeal is the most of every act that a man does. That which the minde mindes most and studies most, that it mindes zealously ; that which the memory remembers most, which the heart wils most, it wils zealously. That which a man fears most, and loves most, and desires most, that it does zealously. Now if zeal be the most of every act of the soul, it must needs be idolatry to place it any where else but in the service of God. Dost thou meditate most, and think most of the world ? thy thoughts are idolatrous : Dost thou talk most, and confer most of the things of the world ? thy words are idolatrous. Dost thou cark most, and care most ? dost thou love most, and rejoyce most in any thing of this life ? thine affections are idolatrous. Dost thou sorrow most for crosses, and losses, and disgraces, and the like, more then thou grieveest for thy sins ? thy grief is idolatry. That's the hearts Idol which it doth affect most. How often is God in Scripture called the *most High* ? the most High, *Act. 7.48.* if he be the most high, then the most high of every act and of every affection must be for him. The very Heathen call God, *Deus optimus maximus*, God the most good, and the most great : so likewise he is the most terrible, and the most holy, and the most just ; and therefore the most of our affections must needs be due unto him. Zeal is the most of every one of the affections, and that only is futable to God. The affections must be futable to the thing we affect ; but nothing of all the affections is futable to God besides zeal : for zeal is the most of every one of them.

Thirdly, As zeal is the most of every affection, so it is the *peculiar pitch of every affection*. There cannot be two mosts.

R 2

The

2.  
Because  
zeal is the  
most of e-  
very affec-  
tion.

3.  
Zeal is  
the pecu-  
liar pitch  
of every  
affection.

The superlative degree cannot be two ; *Doctissimus* properly is a term peculiar to one body : the most learned man in the world is a peculiar word peculiar to one. There may be ten learned, a thousand learned, there may be many learned, but most learned is a peculiar title. So zeal being the most of the affections, it must needs be peculiar to some one thing, which cannot be any other but God. Christ gave himself for us, that he might redeem us from all iniquity, and purchase to himself a peculiar people, *zealous of good works*, Tit. 2, 14. Those people that are zealous of good works, ye see they are people peculiar to Christ. They can be no other people but Christs people that are zealous of good works. No people under heaven are truly zealous of good works, but only his people. This is peculiar to Christ to have such people : because zeal is peculiarly due unto him. Thou canst not possibly be one of Gods people, if thou beest not zealous for God. A zealous beleever, and a zealous repenter, and a zealous professor, zealous in praying, and zealous in hearing the Word. Zealous people are peculiar people to Christ. Under love, and under joy, and under hope, and under fear, are not peculiarly due unto God. For I may love my health too, and I may delight in the blessings of this life, and I may fear a temporary evil. I may lend mine under affections to some things else besides God ; but my zeal being the most of my affections, must be given to God, zeal is peculiar to him. Thou art a worldling then, thou art none of Gods if thou beest not zealous for him. Thou art of thy father the devil, thou art none of Gods, unlesse thou be zealous to him. Zeal is his peculiar.

4.  
Zeal is the  
most spending  
part  
of the affe-  
ctions,

Fourthly, As zeal is the peculiar pitch of every affection, *so it is the most spending part of the affections* : A man must spend himself upon nothing but God ; nothing else will quit charges. Now zeal is the spendingest strain of every affection : It most spendeth the spirits, it most busieth the body : you may gather what a spending thing zeal is, by  
the

the passage in the Psalmist. *David sayes thus, My zeal hath consumed me, because my enemies have forgotten thy Words, Pla. 119. 139.* David was so zealous for God, that he did even spend himself to see how his enemies dishonoured his God. A childe of God is like a faithful servant to his Master, he is willing to spend himself in his service. So he is content to spend himself in his employments for God. *Paul* when God employed him for the souls of the *Corinthians*; he sayes thus, *I will gladly spend and be spent for you, why? what was the reason? I abundantly love you,* sayes he, *2 Cor. 12. 15.* that is, he was zealous in his love to their souls, God had employed him for the good of their souls, and he was so zealous in this employment, that he could even spend himself, and be spent for them. And indeed zeal it self is a very spending thing. Thou art the devils Martyr that spendest thy self upon the things of this life; thou art so wedded thereto, that thou spendest thy parts and thy wits hereabouts, thou spendest thy thoughts and thy time hereupon, thou spendest thy self and thy spirits this way. The voluptuous man spends himself as much at his sports, as a Minister spends himself in a Pulpit, as a godly man spends himself in good duties. As for Gods Service, thy prayers are so cold and so negligent, that thou spendest thy self not at all in them. Thy repentance is so overly, it spends thee never a jot to go thorow it: thou art so eager after thy pleasures, they spend thee; so earnest after the world, that spends thee, because thou art zealous about such things. But it is otherwise with thee in the Service of God. This is another strong reason, why zeal is due properly to God, because a man must spend himself upon nothing so much as upon pleasing of God, and doing his will, and seeking his glory. It is true, he may spend himself in his calling. But the greatest part of the spending lieth in this, that he may walk with God in his calling. He spendeth himself in belabouring his heart to work in obedience, to follow his businesses with faith, to go about his

5.  
Zeal is  
the impa-  
tient part  
of the af-  
fections.

earthly employments as before God, to glorifie God in all his waies. A man may ground himself upon nothing so much as upon God. Zeal to God makes him a kinde of Martyr for Christ.

Fifthly, As zeal is the spending part of all the affections, so likewise *zeal is the impatient part of all the affections*. It is true, we may desire a good report among men, but our affections must not be impatient; if we cannot have it without bating an inch of a good conscience, our desire must be patient without it. We may grieve for a losse or a trouble, but our affection must not be impatient: if we see Gods providence hath sent it, our grief must be patient under it. We may affect these outward blessings of God, but our affections must be patient of a privation, but our affections must be zealous to God; because *zealous affections are impatient of the contrary*. We must so hate sinne against God as to be impatient to endure it: so feare to offend him, as to be impatient of any boldnesse that way; So love the glory of God as to be impatient of any dishonour to his Name: so zealous to reprove sinne in a neighbour, as not to suffer sinne in him. Thou shalt rebuke thy neighbour, and not suffer sinne on him, *Lev. 19. 7.* that is, thou shalt be zealous in rebuking. A high look and a proud heart I will not suffer, *Psa. 101. 5.* that is, I will be zealous against it. I have not suffered my mouth to sin, *Iob. 13. 30.* that is, I have been zealous in the ruling of my tongue. Zeal is the impatient part of all the affections, look what thine affections do zealously affect, they will not suffer the contrary. And therefore the zeal of thine affections must be unto God. Indeed if thine affections be lukewarm to God, thou mayst wish that God might be glorified; but if he be not, thou canst endure it: Thou mayst pray to God for grace to heal thee of thy deadnesse; but though he do not, thou canst bear it. But if thine affections were so farre hereto, as to be zealous, they would be impatient, thou couldest never endure it. Zeal is the impatient degree of the

the affections, whereby when the soul does affect a thing, it is impatient without it. And therefore zeal is due only to God. Thus ye discern the evidence of this truth, that the zeal of our affection is due properly to God.



## The X. Sermon.

Colos. 3. 2.

*Set your affections on things that are above, &c.*



HE Uses of this are these.

First, Hence we may learn, that God demandeth the zeal of our affections: If the zeal of our affections be due unto God, I beseech you take notice that God demandeth his due. Give unto the Lord the glory due unto his Name: and so God demandeth his due in our affections. If I be a Father, where is my honour? if a Master, where is my fear? *Mal. 1. 6.* he does not only call for some honour, and some love, and some fear, but he calls for his part, where is my part? sayes he. Where is my fear? Gods part of thy fear, as I have shewed, is the zeal of thy fear, Gods part of thy love, and thy joy, and thy hope, and the rest, is the zeal of the same. This now God demands of thy soul; Where is my fear? may be thou lovest him a little, and his Commandments a little, may be thou fearest him a little, to offend him and disobey him thou fearest a little; this is not Gods part, the zeal of thine affection is Gods part, and he calls for his part, Where is my fear?

Secondly,

*Use 1.*  
God dem  
mands the  
zeal of our  
affections.

2.

We are  
bound to  
give God  
our affec-  
tions.

Jer 48.10.

3.

On pain  
of damna-  
tion,

1.

In Cant.  
Serm. 49.

Secondly, Hence we may learn, that *we must upon pain of Gods infinite displeasure, give him the zeal of our affections*: whensoever we pray, to pray to him zealously, bleeding for our sinnes, and melting under our wants, and yearning for his graces. Whensoever we praise him, to praise him thus zealously, rejoycing in his mercies, and admiring his goodnesse. Whensoever we enter his Courts, to enter with zeal, reverencing his footstool, trembling at his Word; in all our waies seeking how we may be most zealous of his glory: for if God demand the zeal of our affections, there is no keeping back. *Ananias* was smitten dead for keeping back a little piece of money, when God did demand it. Cursed is he that keeps back a blow, when God doth call for it: God demandeth our zeal, and wo is us if we keep back.

Thirdly, Hence we may gather that we are *in the state of damnation, if we do not give God the zeal of our affections*: if God require it upon pain of damnation, and we are bid to give it him upon pain of his everlasting displeasure, then certainly we must needs be in a state of damnation if we do not give it. Now this is proved by four Arguments.

First, *That man is in the state of damnation that never repents*. I need not prove that, ye know it well enough; he is sure to perish that never repents. Though thou hast taken up all the outward duties of religion, thou never repentest unlesse thou be zealous; if thou be zealous, then thou hast drawn out of Christs wine-seller, as *Bernard* observes on the *Canticles*, *Introduxit me rex in cellam vinariam*, the King hath brought me into his wine-seller, he expounds it of the souls drawing of zeal from Christ; but if thou beeest not zealous in repentance, thou never repentest. *Be zealous and repent*, Rev. 3. 19. First, he sayes, be zealous, and then he sayes repent. First, thou must resolve to be zealous, or else thou dost not repent: If a man have wronged a neighbour though never so mean, he must be  
sorry



sorry for it, or else he doth not repent of it: if a man have wronged a Noble man, he must be more sorry: for as the wrong is the greater, the greater the party wronged is, so the greater is the sorrow that is required to repentance. If a man have wronged the King, it must be greater sorrow yet, till the sorrow be somewhat answerable to the greatness of the King who is wronged. But if a man have wronged a God, this must be the greatest sorrow of all sorrows, otherwise thou dost not repent. Repentance is the rending or breaking of the heart, so sayes the Prophet *Ier.* it is not a lukewarm, or a little grief that will break the heart. Repentance is the humbling of the soul, sayes *David*, it is not a little bowing and a little bending will humble it before God. Repentance is the mortifying or the killing of sin, as *Paul* calls it: alas! sinne is like the heart of Oke that will be a hundred years a dying, so sin will be long a dying, it is not a little pricking and a little compunction will kill it. Repentance is called *repentance unto life*, in the Scripture; it is not a little chafing, and a little rubbing, and a little *Aqua-vita* will fetch a man from death unto life: No, no, beloved: thou never repentest unlesse thou be zealous. And therefore the Apostle makes zeal a part of repentance, *2 Cor. 7. 1.* No zeal, no repentance: no repentance, no salvation.

2. That man is in the state of damnation that is not a believer in Christ: if a man be not in Christ by a lively faith, he cannot be saved. The Prophet prophesying of Christ, saith thus: *Unto us a child is born, and he shall be called Wonderful, the Prince of peace: and the zeal of the Lord of hosts shall perform this.* *Isa. 9. 6.* Never is Christ conceived in any man under heaven, but the zeal of the Lord of Hosts doth perform it: Doth he enlighten the minde, or purge the heart, or cleanse the conscience? zeal does perform it. Can he be in love with Christ, as to deny myself for him, and not be zealous to him? Can I count all my parts, and all my gifts, and all that I have, as *Paul* did, to be dressed

ding for the worth I finde in Christ, and not be zealous of him? Can I hunger after him, and pant for him, and be sick of love till I have him, and not be zealous towards him? Thus we must doe, otherwise we are not in Christ. And therefore Moses confounds faith and zeal, as if they were all one, and both in one. Phinehas was zealous for Gods sake, Numbr. 25. 11. That is, he was zealous and faithful both; for so the Psalmist expounds it, that was counted to him for righteousness, sayes he, that was, speaking of his zeal in executing of judgement, that was counted to him for righteousness. Now ye know nothing can be counted to a man for righteousness, but only faith, and therefore by zeal there is meant faith. This is an undeniable argument, If a man have faith, he is zealous, otherwise he hath no faith. If he have no faith, he cannot be saved.

3. That man is in the state of damnation that loves not God. He that loves not the Lord Jesus Christ, let him be Anathema Maranatha; that is, let him be accursed and accursed, for it is the greatest curse in the world, it is the curse of the Gospel, Let him be accursed, and double accursed, that loves not Christ. Now a man never loves God, if he be not zealous: *qui non zelat, non amat*: He that is not zealous in love does not love, love is tempered zeal in the Scripture. Iohn, indeed the truth was, he had no love to God, he thought he had though; and therefore when he would tell Iehonadab he had love to God, he tels it in these words, Come and see my zeal I have to the Lord of Hosts, 2 King, 10. 16. That is, see the love that I bear to the Lord of Hosts, *Zelus debet esse non modo in affectu, verum etiam in intellectu*, is a saying: zeal must be in the minde, and zeal must be in the affections, both are required to this zeal that I speak of. If thou beest not zealous, it is most certain, thou hast not a jot of true love. Zeal is more seen in that affection then any, if there be any; and therefore if there be no zeal in thee to God and his wayes, there is no love, thou art yet under wrath.

August.

4. That man is in the state of damnation, *that was never taught of God*: Christ promises that all that are his shall be taught of God; taught of God to be holy as he is holy; taught of God to love one another; taught of God to walk in all newnesse of life. Every man look what he is taught in, therein he is zealous. *Paul* before he was converted, he was taught in the ceremonies and his Fathers, and therefore therein was he zealous. I was traditions of taught, sayes he, according to the perfect manner of the Law of the Fathers, and was zealous, *Act. 22.3.* Alas! poor soul, had he been better taught, he had been better zealous. I doe not speak of the outward teaching of the ear only, but also of the inward teaching of the heart; his very heart, such was the policy of Satan, his very heart was taught in those things, and therefore he was zealous of them. The covetous mans heart is taught to be earthy, therefore he is zealous for the world. The proud mans heart is taught to be proud, therefore he is zealous for his credit and esteem. The voluptuous mans heart is taught to be vain, therefore he is zealous of his pleasures. Alas! such were never taught of God. The devil teaches them, and their lusts teach them, and the examples of others teach them. Alas! thou beest not taught of God, how to walk in newnesse of life, thou canst not be saved; it is better to be unborn than untaught; and this as you see, cannot be without zeal unto God.

*Sabit unus-  
quisque quod  
didicit.*

*Proverb.*

5. That man is in the state of damnation, *that cannot yet be pitied*. If thou beest zealous for the things of this life, and not zealous for heaven: zealous for thy pleasure, and not for Gods glory, thou art not to be pitied; and thou wilt have pleasures, take them, and thou wilt to hell, goe, who will pity thee? *Deformitas sceleris aufert misericordiam*: It is true, it would pity a mans heart to see a poor soul weeping and howling for his sinnes, and yet go to hell. It would pity a man to see a blinde Papist whipping himself, praying on his Beads, giving all his goods to the poor, con-

feeling

fessing his sins to his Confessor, fasting and afflicting his body, zealous in his blinde superstition, and all to save his poor soul; and yet go to hell; it would pity a mans heart I say, to see such a man goe to hell, as how can he otherwise? yet it would pity a man, because he is zealous for God, in the blindenesse of his zeal: As it pitied the Apostle to see his brethren go to hell, that were blindly zealous for God. Brethren, my hearts desire, and prayer to God for *Israel* is, that they may be saved; for I bear them record, they have a zeal of God, but not according to knowledge, *Rom. 10. 1, 2*. It pitied him that such as were blindly zealous for God should perish. But whom will it pity to see thee go to hell? thou hast no zeal at all that way. No, no, thou art zealous after the things of this life, and after thy lusts; as God told *Jerusalem*, *Who shall have pity upon thee, O Jerusalem?* Thou hast forsaken me, sayes he, *Ier. 15, 5*. Who will pity our drunkards and our whoremongers? who will pity you that are zealous in your sins and abominations? ye are not so much as the objects of pity.

Is it so, that the zeal of our affections is due only to God? Is it so, that God does demand it? and that we are bound upon pain of death and damnation to give it to God? Is it so, that we never repented, we never beleaved, never were in Christ, never loved God, never were taught of God, never can be pitied, unlesse we give the zeal of our affections unto God? Then, O then, let us consider the lamentable condition we are in, as long as the zeal of our affection runs otherwise. I beseech you consider these eight things, which may convince you what a woful condition ye are in.

1.  
 Zeal is the  
 fire of the  
 soul.

First, *Zeal is the fire of the soul*. Look what thou art most zealous upon, that sets thy soul in a fire. Every man and woman in the world is set on fire of hell or of heaven. Now if heaven have not set thee on fire, hell hath set thee on fire, thou art set on fire of one of these two. As it is the blesseddest thing

thing that can be to be set on fire of heaven, to be zealous for the glory of God, and the saving ones soul; zealous for the getting of grace, and zealous in the duties of religion: so on the contrary, it is the cursedst thing that can possibly be, to be set on fire of hell. Thou which art a swea-  
 rer, a liar, a filthy speaker, whose mouth talketh of vanity, thy tongue is set on fire of hell; *the tongue is set on fire of hell*, sayes the Apostle, *1 am. 3. 6*. Thou which art a voluptuous man, that lovest thy pleasures, and delightest in vanity more then in better things, thy heart is set on fire of hell: thou which yeeledest to the temptations of Satan, the devil tempts thee to go proudly in thine apparrel, and thou yeeledest: the devil tempts thee to smother thy conscience, and thou consentest. The devil tempts thee to put off thy better obedience till another time, and the temptation takes hold; there is never a temptation of Satan, but it is a fiery dart, *the fiery darts of the devil*, Eph. 6. 16. Well does the Apostle call them fiery darts of the devil, sayes Saint Chrysostome, *πῦρ τῶν δακτύλων τοῦ διαβόλου*; for such, sayes he, are the sinfull lusts and affections; they are all fiery, set on fire of hell; this is one misery, and this not a small one; zeal is the fire of the soul, and if it be not set upon God, it is set on fire of hell.

*Chrysost.*

Secondly, *Zeal is the running of the soul*. If thou beest not zealous for God, thou runnest away after the things of this world; thou dost not only go after vanities, but thou runnest; not only go after thy pleasures and thy profits, but thou runnest. As the affections are the feet of the soul, so zeal is the swift running pace of these feet. I will run the way of thy Commandments, sayes David, that is, I will be zealous in it. It is a long way to heaven, especially now since the fall, it is a very long way to heaven, and death will overtake us before ever we can get there, unlesse we run; and therefore Saint Paul commands us to run fast enough, lest we never get there. So run that ye may obtain, 1 Cor 9. 24. Now had we not need to set our zeal right? for that way

2.  
Zeal is the running of the soul

Tiberius  
Nero.

we run, that way our zeal stands. If the zeal of our affection stand to Godwards, we run onwards to heaven; but if it stand to the things here below, we run onwards to hell. I reade of *Tiberius Nero*, who when his brother *Drusus* lay sick in *Germany*, he ran two hundred miles in twenty four hours to visit him. But we may finde ranker runners then so in sinne; some in drunkenesse and good fellowship, as they call it; others in security and hardness of heart; others in one sin, and others in another; and as they run themselves, so if there be any that are stricter then themselves, they wonder that they run not with them to the same excesse of ryot, 1 *Pet.* 4. 4. Mark, run not with them, where note, themselves run into ryot. May be sometimes they have sudden and violent affections to good, as if they were all on a fire for the present, like the young man in the Gospel, he came running to Christ, and kneeled down to him, sayes the Text, *Mar.* 10. 17. O he was all upon the halfe, he does not goe to him, but he runs; as many men and women have very good moods and violent pangs of goodnesse now and then, but alas! it was nothing but a flash, for by and by he was as ready to be gone, as ever he was hasty to come; and then he ran on in his security and coveteousnesse of minde. Do ye not see how fast many of you run on in arerages with God? If we could see Gods debt-book, might we not there reade. *Item*, ten thousand oaths thou hast sworn. *Item*, millions of millions of filthy words thou hast spoken. *Item*, a hundred millions of millions of wicked thoughts thou hast thought. *Item*, a thousand lazie prayers thou hast made. *Item*, 20. hundred Sabbaths thou hast prophaned. *Item*, fourty Sacraments thou hast unworthily received: Thus ye have run on, as if ye thought every day seven years till ye are in hell Thus it is with you, when your zeal is set any where else then on God.

30.  
Zeal is the  
predomi-  
nant ele-  
ment in  
the soul,

Thirdly, *Zeal is the predominant element in the soul.* Look what the soul is zealous unto, that is the predominant tem-

per.



per of the soul: if thou beest zealous for God, Christ is predominant in thee: if thou beest zealous for the things of this world, the world is predominant in thee, *Non datur temperamentum ad pondus*, sayes the Philosopher, there is no temper but something is predominant. You never heard of a soul that had as much of the world in him as of Christ, and of Christ as of the world: No, as he is zealous to one thing, so one thing or other is predominant in him. Men-pleasing is predominant in one, pride predominant in another, and pleasure predominant in a third. Whatsoever a man is zealous unto, that is his predominant element: Now if thine affections, if the zeal of them be not set upon God, then something or other in the world is predominant in thee. O what a misery then is it to be lesse zealous for God then for the world! the world is predominant in thee, this is the character of one that yet is no better then a reprobate; *Lovers of pleasure more then lovers of God*, 2 Tim. 3. 4. when pleasure is predominant and not God. He that loveth father or mother more then me, is not worthy of me, &c. sayes Christ, *Mat. 10. 37.* when carnal relations are predominant, and not spiritual, this I say is an evident character of a wicked man: for what difference is there between a godly man and wicked man? both have sinne in them; this is the difference: a godly man hath sin in him, but grace is predominant, and therefore he is called a godly man: A wicked man hath many good graces in him, but sinne and wickednesse is predominant, and therefore he is called a wicked man: the denomination is from the part that is predominant. The beasts of the earth, because the earth is predominant: the fishes of the Sea, because the water is predominant; a brick-house, not as though there were no wood in it, but because brick is predominant. Mark all thy thoughts which is predominant in thee, the world or Christ: mark all thy speeches, which is predominant, earth or heaven: mark all thy eares, which is predominant to busie thee most: O what a wofull estate art thou

thou in, when sin and corruption is predominant in thee. If thou be more zealous after the things of this life, then after grace and holiness, without which no man shall see the Lord: Thou canst never enter into Gods kingdom, because sin is predominant in thee.

4.  
Zeal is the  
self-cruel-  
ty of the  
soul.

Fourthly, *Zeal is the self-cruelty of the soul*: If thou beest most zealous to God, thy zeal is a holy cruelty to thy self. Master, spare thy self, sayes Peter to Christ; Get thee hence, hindre me Satan, sayes Christ; he was zealous for the redemption of the world, and he would not spare his own life. Zeal is a holy cruelty of the soul, it will spare nothing, nor life, nor credit, nor living, nor any thing. *Martha* that was zealous in his love to the poor, he was in a holy manner cruell to himself, to give the very clothes off his back, rather then the naked should not be covered. Love is as strong as death, and as cruell as the grave, *Cant. 8. 6. Durus sicut inferi zelus*, as *Ambrose* expounds it: zeal is as hard as the grave. A man that is zealous is a hard man to himself, that he may be free unto God; not as though true zeal were hard and cruell indeed unto his own soul, but I mean, to his own fleshly desires and respects, he is the mercifullest man to his own soul under heaven. Now then see what a woful estate thou art in, if thou beest not zealous for God; for if the zeal of thine affections gad any where else, thou art the cruellest man to thine own soul in very deed, and in truth, as possibly can be: Thou squandrest away Gods mercies, thou treasurest up Gods wrath; thou livest in those sins which thine own conscience can tell thee are sins; thou bestowest thine affections upon the things of this life, which should be given to God, thou damnest thine own soul. That time which God vouchsafes thee to get grace in, thou wastest it away upon vanity; thou art more earnest for the good of thy carcasse then for the everlasting weal of thy soul; thou partest with Christ, rather then with thy lusts; O thou art *durus ut inferi*, thou art as cruell as hell to thine own soul. Thou knowest that who ever comes

comes to the Sacrament unworthily, or unpreparedly, or not a new creature, he eats and drinks his own damnation: thou knowest this well enough, thou knowest that the Lord sayes so in his Word. Yet thou art so cruell to thy own soul, that for all this thou wilt venture: thou knowest, that he that comes to this supper without a wedding-garment shall be cast into utter darknesse, where is weeping and gnashing of teeth; thou knowest this full well, and thou canst not deny it. Yet thou art so cruell to thy own soul, as to come hither without it: thine affections are so eager after the things of this life, the very zeal of them all, that thou art even cruell to thine own soul, *Durus ut inferi*, as cruell as hell it self to thy self. O the cruelty of thine earthly zeal; it makes thee fearlessse and witlesse to sinne against God, which the Angels of heaven durst not doe for a thousand worlds. It makes thee sinne against Christ, and cast off his yoke, without which thou canst be never saved; it makes thee choak the motions of Gods Spirit, and strangle thine own conscience, *Durus ut inferi zelus*, may we well say; this zeal is as cruell as hell, and yet it is in every one of us all, that is not zealous for God.

Fifthly, *Zeal is the brand of the soul*: When a man is zealous in any passion, whatever it be, we see it sets a brand upon a man; we call him a cholerick man, that is zealous with anger; he is very touchy, say we. We call him a fretful, envious man, that is zealously given thereunto. We call him a melancholy man that is much in his sadness. Zeal which is the Much of every affection, it sets a brand upon a man. So when a man is zealous for good, it sets a good brand upon a man, as *Emilius* for his goodnesse, was called *Emilius* the good. *Antoninus* for his piety was called *Antoninus* the pious: so in Scripture one *Barsabas* was called *Iustus* the just. So it should seem too, that *Simon* was a noted man for some passionate and affectionate forwardnesse, and therefore he was called *Simon Zelotes*,

Zeal is the  
brand of  
the soul.  
*Ambros.*

*Ag. 1. 33.*

that is, *Simon* the zealous, *Luk* 6. 15. And so we see though it be counted a mockage by the ignorant world, it is observed by them which are without, that Gods people are zealous. Look whatever a man is zealous in, that is able to brand him. Now if thou beest zealous for the world, or zealous after thy pleasures or any thing else in the world, it brands thee in the forehead for a carnal wretch: as *Elymas* the forcerer, *Judas* the traitor: It stigmatizes thee for a worldling, or a drunkard, or a company-keeper, or voluptuous, or whatever it be thy zeal is most in. Every man is more zealous for one thing then he is for another, either for God, or something else in the world; the Question is, whether art thou most zealous for? if thou beest more zealous for any thing else then thou art for God, it brands thee for a wretch. Such an one a very worldling; such an one a very muck-worm; such an one a very spend-thrift; such an one a very gamester and a royster; such an one a very tatter; such an one an *Orlando Furioso*; such an one a hard man; Look where thy most is, that does truly brand thee before God and good men that are able to discern thee.

The

The XI. Sermon.

Col. 3. 2.

Set your affections on things that are above, &c.



He sixth is, Zeal is the transportation of the soul out of it self. When a man is zealous in a passion, he is transported out of himself, the

passion hath command of him, and not he of his passion. As a man that is all on fire with anger, or with choler, it transports him

out of himself, and he is under the command of his anger, his anger rules him; it is well for him now if his anger be good; but if it be carnal, what a woful condition is he in! If a mans zeal be good and for God, he is happy. As David was zealous for God, he was transported out of himself, he was not his own man. No, sayes he, I am thine, Lord save me, for I have sought thy precepts, *Psal. 119. 94.* he sought Gods precepts with such zeal, that he was not his own man, he was under the command of his zeal, his zeal was to God, and it did captivate him to God, I am thine, sayes he. He was at Gods dispose, not at his own, for his zeal transported him out of himself. Himself would transgresse, but his zeal would not let him, Himself would be carelesse, but his zeal would not suffer him. He must do as his zeal would have it. He had not the command of himself. No, he was at the command of his gracious zeal. It was well

6.  
Zeal is the transporting of the soul out of it self.



For him it was good: for now on the contrary, if a mans affections be set upon the things of this life, he must have pleasures, and he must have his living and his maintenance, and he must have this, his affections are set on it, he is zealous after them: this man is not his own man, he is a servant of his lusts. As *David* said, *I am thine, Lord*: so he may say on the contrary, *I am thine, World*, I am thine Pleasure, I am thine *Satan*, I am at thy command and thy service. As the Text sayes, *Paul* a servant of *Jesus Christ*, *Inde* a servant of *Jesus Christ*, for they were zealous for *Christ*, and their zeal made them not their own men: so I may say of a wicked man, *Esau* a servant of sinful pleasure and delights, *Demas* a servant of this present world, *Diotrephes* a servant of his own ambition: for they were zealous of these things, and their zeal made them slaves thereto. Who so ever committeth sin is the servant of sin, *Ioh. 8. 34.* sayes *Christ* to the Jews; servant? say they, we were never servants, we are free: servants, sayes he, yea, ye are the servants of sinne, ye go about to kill me, sayes he. Are not ye the slaves of sinne, when ye will be obedient to your lusts, to doe such an ill office as to murder me? I know there be two kindes of slaves and servants; some that are in *arcta custodia*, close prisoners; Such servants of sinne are they, that are kept so close, that they cannot go one step beyond prophanesse. Some in *libera custodia*, are loose prisoners. When a mans lusts hold him in a longer chain, like birds in a larger Cage, which may be as free to be a proffessour, and come to Church, and hear, and pray, and be civill; and when he is once at the length of his chain, his lusts pull him back: the former are affections *Gallislaves*, chained to their seats and their oars; the latter are their sluggish messengers, to go up and down of their errand. And therefore the devil which takes all advantages of a mans affections, is said to hold him captive at his pleasure, *2 Tim. 2. 26.* O sayst thou, I am not the devils captive at his pleasure, I will not swear, nor swagger, nor be drunken as  
some



some will; alas, alas! it is not the devils pleasure to have thee a drunkard or a swearer, it is his pleasure to use his servants some for one service, some for another: it is not his pleasure to employ thy tongue in swearing; No, he'll employ thy tongue only in talking civilly of the things of the world. It is not his pleasure to use thee for drunkenness and whoredom, but to go on in security and formality, and presumption. O what a hideous case art thou in, the zeal of whose affections is not set upon God! What will not thine affections command? and then if they command thou art not thine own man, thou must obey. Let covetousness command: how wilt thou curtail thy prayers to God in the morn? how seldom wilt thou be thinking of God all the day? how wilt thou cark, and pinch, and spare? Let mirth and jollity command thee, how wilt thou jest, and fool, and hoit, and play, and giggle, and mock any thing for pastime? Let revenge command thee, how angrily wilt thou look? how snappishly wilt thou speak? how churlishly wilt thou bend thy fist? or how basely wilt thou study to do a displeasure? how apt to misconstrue what thy neighbour doth? how ready to entertain any flying rumour of him? thus thou art not thine own man, but hurried and hurried up and down by thine unruly affections, till they have undone thy soul for ever. O consider then the wofulness of this thy slavery, when the zeal of thine affections is thus disjoyned from God. Consider quickly if thine affections keep thee in service long, they'll keep thee ever, the longer a man stays in service, the more fool he is. *Thou wilt not see, qui sum, effugit.* In the Law of God it is written, that if a servant after seven years bondage did still love his Master, the Law sayes thus, let his Master boar his ears, and make him serve for ever, *Exod. 21.5.* well, take heed, thou lovest to live on as thou dost, and thou likest thy slavish courses too too well, take heed, I say, lest thine ears be nayled to thine affections, and thou be made a slave for ever. I fear me, we have many of such slaves, their ears

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7.  
Zeal is the  
strength  
of the soul

board with an awl, and their souls then bound prentice for ever to the waies of Death.

Seventhly, *Zeal is the strength of the soul*, zeal carries all the strength of the soul with it, leaves none behind. And therefore the Scripture puts these two things together, ones zeal and his strength. Lord, where is thy zeal and thy strength? sayes the Prophet, *Isa. 63. 15.* If he ask where his zeal is, he asks where his strength is? for zeal is the strength of the soul. Ye know *Jacob* wrestled with God for a blessing, and his effectuall fervent prayer prevailed, but how does God expresse it? he expresses his zeal thus. By his strength he had power with God, *Hos. 12. 5.* His prayer was a zealous prayer, and therefore it was a prayer with strength, by his strength he had power with God. He prayed, and he prayed with strength, he laid all his strength that he could on the duty, and by his strength he had power with God. Look what a man is zealous unto, all his strength goes to it, he leaves none behind. O the misery of a carnal heart, that is not zealous for God, he hath no strength at all left for God, or the saving of his soul. Would he pray? alas! he hath no strength to pray with. His prayers are as weak as bul-rushes. Would he resist sin? he hath no strength to resist it with. His striving to resist it is nothing able. O how hardy is he to commit sin! the charge and the cost that is in drinking does not terrifie the drunkard from his drunkenness, the cost that is in garish apparel does not terrifie the proud from their vanity in cloaths. The disgrace that is in sinne does not terrifie the Adulterer from his lust. The fear of fathers and mothers displeasure does not terrifie the spend-thrift from his riot. No, wicked men are hardy that way, because their zeal goes that way. But to that which is good, how weak is thy heart? *Ezek. 16. 39. Nihil merendum vidis, meruit tamen!* the least cross look of a father, or a mother, or a great man, scares him. One twelve-penny charge affrights him? One petty difficulty dampshim, because his zeal stands towards another

point.

point; take him at the plough, there he can be strong to labour, he'l toyl, he'l sweat, he'l hold out. Take him at prayer, he is as weak as water; take him at a Tale or a Story, he'l remember it well, and repeat it after you; his memory is strong; take him at a Sermon, his memory fails him; take him in a businesse to manage, his wit is strong, his parts strong, he hath an excellent reach; but take him in mortification, he is as weak as a man without understanding. This is the misery of thy soul, when thy zeal is not set upon God. The devil is the strong man, *Mat. 12. 29.* and thou hast no strength to encounter him; thy lusts are strong to inthrall thee, and thou hast no strength to be free, and yet thou pishest at these things: Men think nothing of the devil, as though he were nothing but a scare-crow, they abuse him every hour in the day, they jest at him, saying, the devil is a fool, they'l paint him on their walls; and call for him as though they would give him a challenge. I remember a pretty Proverb, that I reade the Germans have, *Non pingendum est Diabolus in pariete, quia sponte sua venit.* Paint not the devil on the wall, he'l come soon enough of his own accord. I am sure, he comes too soon to beguile men, too soon to bewitch and befool men, too soon to disarm men from all strength to that which is good. If he can once set thine affections on the things of this life, he hath gotten the victory, and thou art not able to recover.

Eighthly, *Zeal is the full confidence of the soul:* that does a man chieflyest trust to, which he is zealous upon. He that is zealous for the world he trusts to the world, otherwise he would not be zealous for it. He trusts to have pleasures, and he trusts to have goods, and he trusts to be esteemed that is zealous about them. What, do you trust to hear all before you? as we use to say, when we see a man hot and zealous upon any thing, the soul would not be zealous, but that it verily trusts to prevail. Thus shall mine anger be accomplished, and they shall know that I

8.  
Zeal is the confidence of the soul  
*Sperant omnes que cupiunt n. m. Lucian.*

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the Lord have spoken it in my zeal, *Ezek. 3. 13.* God was confident of the fulfilling of his wrath; why? because he had spoken in his zeal. Indeed God may well be so; were he never so little angry: but the words do expresse the nature of zeal. It's the full trust of the soul to speed. A wise man will not be hot upon any thing, unlesse he trust to go through stich. If zeal then be the full trust of the soul, what a mad man art thou not to be zealous for God. Thou trustest to the world, and trustest thy pleasures, and trustest thy passions, thou dost not trust God. If thou trustedst the Lord God, thou wouldest be zealous for God. Alas, alas! thou canst not trust God, thou never laboured to please him. He that depends on a man, and must be for to trust him for help and assistance, he will not offend him. Alas! what trust can he have to him, if he offend him continually? when the *Sydonians* and the *Tyrians* had offended *K. Herod*, their countrey being nourished by the Kings countrey, *Act. 12. 20.* they laboured to please him again: So if thou wouldest trust Almighty God, thou wouldest labour to please him, and to be zealous for his Name; and not make him thine enemy by thy sinnes and iniquities. Thou which blasphemest his Name with thine oaths, and abusest his creatures with thine intemperance, and prophaneest his Ordinances with thy carelesse and neglect, and displeasest him all the year long. Alas! how canst thou trust him? thou makest him thine enemy; canst thou trust one that he'll befriend thee, that vows he will hang thee? canst thou trust he'll help thee at all hands, that is provoked to undoe thee? thou art a damned man, if God do not pardon thee. Thou art a wofull wretch, better thou hadst never been born, if God give thee not grace. And canst thou trust God he will be good to thee: what and displease him day by day? offend him every foot? No, no, thou mayst trust him, he will confound thee. Thou which art a lyar, thou mayst trust him what he sayes in the *Apocalyp.* All lyars shall be cast into the lake of brimstone. Thou which art a swearer, mayst

trust him, he'll never hold thee guiltlesse. Thou which art a drunkard, and a company-keeper, and a whose-monger, mayst trust him; thou shalt never inherit the Kingdom of Heaven; thou which talkest idly and unprofitably, mayst trust him, he'll call thee to an account at the day of judgement. Thou which hardenest thy neck against the reproofs of the word, mayst trust him, he'll destroy them without remedy; this he hath past his word he will do, and herein thou mayst trust him: thou canst never trust him for mercy or grace or any good thing; thou displeasest him daily, and makest him thine enemy. And how canst thou trust him? what thinkest thou? does not he know how little thou carest for his Commandments? how little thou respectest his Ordinances? how basely thou usest him in thy waies? indeed if thou wert zealous for his glory, and zealous to please him in holinesse of life, and zealous to obey him, and seek him, then thou mightest trust him. Thou canst never trust him otherwise. By this time thou mayst see what a woful condition thou art in, if the zeal of thine affections be not set upon God.

But many poor souls may demand, how then shall I know whether the zeal of mine affections be set upon God? I answer thee: There are seven signs whereby thou mayst know it.

The first, *If thine affections be notable to God-ward*: a man may have a little hope, and a little grief, and a little joy, and a little pity, and no body see it. But if it be zealous, it will quickly be notable; every one, when once it is zealous, every one will note it. When *Epaphras* was zealous to save souls in *Colosse*, what sayes Saint *Paul* of him? I bear him record, he hath a great zeal for you, sayes he, *Colos. 4. 13.* *Paul* could not but note it in him, he saw so many strong expressions of it.

This holinesse and forwardnesse is very remarkable. But if on the contrary there be no notable expressions of grace in you, alas! there may be some goodnesse, some pity, some

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grief, some motions; But this is no zeal, it is not remarkable. If a man be zealous for the world, his toying, and sporting is notable, his toying and studying, and talking that way is very notable. I will bear him record, he is a worldling; the world is so much in his speeches, the world is so much in his courses, and so much in his face. Look upon his wayes, he is so combred with thoughts of the world: Look into his family, there be so few good duties of grace, and so many tokens of the world: Look upon his meetings, his discourses of edifying are so scarce, and of the world are so copious. I will bear him in record, he is a worldling. Were we zealous for God, there would be divers signs and expressions of our zeal unto God. Saint *Paul* when he would make it plain to the *Corinthians*, that he was an Apostle to them, he sets them, truly the signs of an Apostle were wrought among you, 2 *Cor.* 12. 12. If we were zealous for God, ye might answer, Truly the signs of true zealous are wrought among us: ye that professe Christ, what signs of true zealous are there in you? If your brethren be secure and grown dull, do ye labour to quicken them? If the Gospel do not thrive, do ye labour to further it? If grace be little stirring in the Parish, does Heaven ring with your groans and your prayers? If zeal were existent among you, it would be notable and remarkable among you, we might say, I bear you record it is so, nay, the wicked without would observe it, we bear them record, they keep a great stir about heaven, our lives would convince them. May be they would hate us and reproach us the more: but this is certain, our lives would convince them, as Christ's did the *Centurion*, doubtlesse this is a righteous man, *Luk.* 23. 47. So your lives would convince all their consciences: doubtlesse they are strict men, doubtlesse they are humble, and meek, and religious. Thus it would be, were we zealous. But if our religion be not notable, hardly notable to our selves, we can hardly tell whether we have true faith and repentance, and so at all, yea or no: much lesse notable to others, it is a



he feared ye are not zealous for God.

The second sign of zeal towards God is, to be impatient of sinne. Zeal, as aforesaid, is the impatient part of the affections: if a man do affect a thing but a little, he can be patient without it; but if he affect it very deep and with zeal, O his affections are set on it, and he is impatient if he speed not. So that if thou beest zealous against sin, thou art impatient of sin, thou canst not suffer it. Zeal is impatient of whatever is contrary to it. That this is the nature of zeal, you may see by the poor blinde zeal that was in *Paul* before his conversion: he was zealous to God as he thought, and thinking that the Church of Christ were contrary to all men, enemies to God and man, therefore now in the blindness of his zeal he persecutes that way unto death: Concerning zeal I persecuted the Church, *Phil. 3. 6*. It was a woful kinde of zeal to persecute the Church, but yet there you may gather the nature of zeal, it cannot abide that which is contrary: and therefore if thou beest zealous against sin, thou canst not abide sinne: better journey, riding, studies, prayers, exhortations, any course thou wilt use, rather then abide it: thou canst never abide any thing that is displeasing to God, but resist it to the utmost, and this resisting will be,

First Universal: If thou beest zealous, there is no sinne thou canst possibly abide. Nothing is cold but the fire does resist it; so nothing is sin but zeal does resist it to the utmost. I esteem all thy precepts concerning all things to be right; *I hate every false way*, *Pla. 119. 128*. This is zeal indeed, there is never a false way that a man can abide that is zealous. To be zealous against one sinne, and lukewarm against another, this is not zeal.

Secondly, General, in all manner of persons.

First, *In a friend as well as in an enemy*: If thou beest zealous, thou wilt finde fault with thy friends when they sin, as well as observe a fault when thine enemy offendeth. Men are apt to observe when their enemy sinneth, O how un-

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In friend.

conscionable is he: thus he hath done, and so he hath done; but if thou beest zealous, when thy friend does transgresse, thou wilt not abide it. Fire will not only labour to consume the water that comes to put it out, but also the wood that comes to maintain it. So it is with zeal. *Do not I hate them that hate thee?* sayes David to God, *Psal. 139. 21.* He could not abide to count them his friends that were not friends unto God, though otherwise they were very friends unto him, and may be saved his life, and were patrons and benefactors unto him; he could not wink at their sins, because they were his friends: though thy friend be a swearer or a carnal wretch, yet if he be thy friend, and thou dependest upon him, thou canst see it and not see it; but if thou beest zealous, all his sins thou wilt count discourtesies to thee.

2.  
In childe.

Secondly, In ones childe as well as a servant, you shall have many, they are angry at every sin a servant commits; but if their children do sin, they connive; it was no such great fault, alas! he did it unwittingly, and what would ye have a childe do? say they: they can excuse it in their children, and lessen it; but if thou beest zealous, thou canst not abide sinne in thy son any more then a servant, thou wilt correct him, and curb him, and threaten him, and counsell him, and never endure he should sin, if thou canst possibly help it. What, my son, and be wicked? what doe I love God, and shall I suffer my loins to dishonour him? Son, know thou the God of thy father, otherwise I count thee a bastard, and no son. This brake old *Elies* neck, because he suffered his sons to be wicked, when he by godly severity might have remedied it. A zealous man when his son hath committed things worthy of death, will not spare him, *Zech. 13. 3.*

3.  
In wife or husband.

Thirdly, In ones own wife or husband, or father or mother, as well as in a neighbour, zeal cannot abide it; husband thou dost not love me as long as thou livest thus; wife, thy heart is not with me as long as thou dost thus;

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how canst thou love me when thou dost not love God nor thine own soul? this is the meaning of our Saviour: *If any come to me, and hate not father and mother, and wife, and children, and brethren, and sisters, yea, and his own life, he cannot be my Disciple*, Luk. 14. 26. A zealous man cannot abide to yield to sin, for the best of them all.

Fourthly, *In a rich man as well as in a poor man*, if thou beest zealous, thou canst not abide sin, neither in the rich, nor in the poor: if poor men offend, and if beggars be idle and ungodly, then thou wilt complain; Oh, the poor are so wicked, they break down our hedges, who would releeve them? they will not be orderly, they lie drinking in Ale-houses, and spend it away on the pot, therefore who would releeve them? But if the rich be keepers of company, and vain in their pleasures, thou art not so zealous against their sins, alas! this is no zeal: but let a wicked man be as great as King *Ahab*, *Micaiah* will deal roundly with him. *Nehemiah* will not spare Lords nor Nobles when they sin, *Neh. 13. 17*. For a Magistrate to punish poor Malefactors, and not the Gentry, when they do transgresse, is this zeal? no it is cursed partiality.

4.  
In a rich  
man.

Fifthly, *In ones self*, rather then in any body else; true zeal is more zealous against sinne in ones self then in all the world besides; orherwise, sayes our Saviour, it is hypocrisie and not zeal. *Thou hypocrite, first cast out the beam out of thine own eye, and thou shalt see clearly to cast out the more out of thy brothers eye*, Mat. 5. 7. Zeal I say, is like unto fire, it is hot it self first, before it heat others: may be the fire meets with many other things that it is not able to heat, as the bottom of a kettle of water, the fire cannot heat it, nevertheless the fire will be sure to be hot of it self. So it is with thee: if thou beest zealous against sinne, thou wilt be like unto fire, rather suffer cold to be in any other, then suffer it to be in it self; so thou wilt rather suffer sin in any body else, then suffer it in thy self: thou wilt not suffer sin any where else by thy good will, but above all things thou wilt

5.  
In ones  
self.

3.  
It cannot  
be quiet  
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of Gods  
favour.

not suffer it in thy self. This is the second sign of zeal towards God, it is impatient of sin. *It cannot be quiet till it be assured of Gods favour, and of Christ.* Thou art very earnest for God, if thou canst possibly be quiet without assurance of Christ and of Heaven: the reason is plain, I need not expresse it. I know many a childe of God is not assured hereof, but there is never a childe of God under heaven, but he is restless till he be. Alas! he is never zealous for God, if he be quiet without assurance of Gods love in Christ Jesus. Can I zealously love him, whose love to me I am not assured of? for all that I know he will cut my throat, he will turn the forest enemy I have, I cannot zealously love him. No more canst thou zealously love God, as long as thou art quiet without the assurance of his love. For all that thou knowest God does not love thee, God he may damn thee and cast thee to hell for ever, and turn the forest enemy in the world to thy soul, for all that thou knowest, and therefore thou canst not zealously love him, if then thou be a zealous lover of God, either thou art assured of his love, or thou canst never be quiet without it. *Give diligence,* sayes the Apostle, *to make your calling and election sure, for if ye do these things, ye shall never fall.* 1 Pet. 1. 10. ye shall never fall, if ye make it sure, but if ye can be quiet without the assurance of election and Gods love, ye may fall, and for all that I know, break your necks for ever, and perish for evermore. Go to then, examine your selves, what does your conscience tell you, ye are not sure of Gods favour, nor your election to life? ye hope well ye say, but ye are not assured of it, neither does it break your sleep a jot, nor hinder your sports, and your pleasures, and your mirth, it is certain ye were never zealous for God. What a wofull thing is this! hast thou but one soul, and art thou no more careful of it? art thou to live either for ever in heaven or hell, when thou diest, in all torture and torment world without end? and art thou no

more

more diligent to make sure before hand? perhaps thou mayst be saved, yea, but perhaps thou mayst be damned. And hast thou no more love to thy soul, then to be quiet with uncertainties? O how many be there among us that have no assurance from God, what he means to doe with them? whether to save them, or to destroy and to damn them? how many go blundering on in an uncertain opinion, and conjecturall hope of Gods favour, and have no certainty at all of the same? how many that are haunted with fears and terrours, and doubts this way, and never labour to be sure? how many that have had pretty assurances a good while ago, and now they have lost them, and yet they sit idly, and go dreaming on in the duties of religion, as if they could shift well enough, though they never recover again? this is no zeal: if thou beest zealous, thou canst never endure to be under uncertainties, never to be quiet till thou hast gotten the assurance of Gods love.

The fourth sign of zeal towards God is gladnesse to further and to be furthered in the waies of God. If thou beest zealous, thou art glad to be reprov'd, and told of thy sinnes; glad that the Minister should meet with thy corruptions, and rip them up in the Pulpit: as a Patient is glad that the Physitian should hit right on his disease. When Peter had met with those three thousand in the Acts, and told them plainly they were murderers of Christ, as ye may reade in the Chapter, the Text sayes, they gladly received the Word, Act. 2. 41. Peter laid a greater sin to their charge, then we have unto yours. We have told you that some of you are adulterers, and some of you drunkards, &c. which is bad enough, and ye are offended hereat; but Peter told them they were murderers of Christ, and they gladly received the Word; they were not angry with Peter but with themselves, and were glad to be told of it, a sign they were zealous. A zealous man is glad to further, and to be furthered in all goodnesse, he is glad to meet with the godly, that so he may be quickned by conference; glad to hear news of

4.  
Glādnesse  
to further  
and be fur-  
thered in  
the waies  
of God.

a Sermon.



a Sermon, that so he may go to it and be edified; glad at every opportunity both of doing and receiving good; glad to go to a Sacrament which is Christs feast; so were the good Israelites, glad at the Sacrament of the Paschever, they kept that feast with great gladnesse, *2 Chr. 30. 21.* Glad that there was one, glad that they were at it, *they were very glad*, sayes the Text. If thou beest zealous, thou wilt be glad of a Communion, and glad to be at it. When thou hast been at a Sermon, thou wilt be glad that ever thou wert at it: O the Word does thee such good, that thou goest home with all gladnesse of heart, yea, though the Word did never so much contradict thy corruptions. As the good people in *Nehemiah*, when they had been reprov'd and rebuked in the Congregation, and told of their sins, and made to cry out unto God, they went home and ate their meat with all joy, glad that they understood the words that were told them, *Neh. 8. 12.* Thus thou wouldest do if thou wert zealous towards God; but if thou goest about the duties of Gods worship, as sorry peeces of businesse, if thou dost not delight in prayer, and in hearing the Word, if thou canst sit wearisomely, and when will the Minister have done? a man may see it in thy countenance, thou art not joyfull to hear, this is a sign thou hast not one scruple of zeal towards God. The poor impotent man in the *Acts*, when *Paul* was a preaching, he lookt so merrily and so greedily upon him, as if he would faine have it faster then *Paul* could deliver, he was a faithfull hearer: The same heard *Paul* speak, and *Paul* stedfastly beheld him, and perceived he had faith to be healed, *Acts. 14. 9.* He perceived he had faith, how did he perceive it? he perceived it by his countenance, he could give a shrewd guesse by his looks: while *Paul* was preaching, he looked so cheerfully, and so greedily upon him, as if he drunk in every point that he said. The man without doubt was zealous to hear.

5.  
R. Joycing  
to see the  
forward-  
nesse of  
others.

The fifth sign of zeal towards God, is *rejoycing to see the forwardnesse of others*: I rejoyced greatly, sayes *Iohn* to the elect



elect Lady, I rejoyced greatly, that I found of thy children walking in the truth, 2 Jo. 4. Nay, if you be zealous, though it may seem a disparagement to thee, that others should be as gracious and famous as thy self, yet thou wilt joy in it: it seemed to be a disparagement to *Moses*, that *Eldad* and *Medad* of low rank in the Church, that such as they should prophesie in the Camp. Before *Moses* was counted the only Prophet of the Lord, but now *Eldad* and *Medad* prophesie as well as he: this I say might have seemed a disparagement to him, yet he was so farre from repining thereat, as that he was glad for to hear it; would God that all the Lords people were Prophets, *Num. 11. 29*. I confesse a good man may be discontented hereby at the first, flesh and blood was stirring in good *Ioshua* himself at that time, *Moses* forbid them, sayes he. But a godly soul will check himself, and pull down his spirit, and force his heart to be glad, and rejoyce in the goodnesse of others, though it be a seeming disparagement to him. A good Minister rejoyceth to hear of another Ministers gifts, that out-strips him. A good man rejoyces to see others that are better and better beloved then himself, though younger and inferiour, and meaner otherwise. But if thou dost not joy to see men zealous for God, it is certain thou art a wretch: may be thou thinkest much, thine eye is evil, because they are so good, and so godly, and the like; this is an argument of a gracelesse heart: may be thou art apt to judge hardly of such and such, because they are holier and preciser then thy self, O but if thou wert zealous, thou wouldest rejoyce for to see it. Hast thou a better gift then another? thou art bound to help him: hath he a better gift then thou? he is bound to be helpfull to thee. It is a good saying of *Austin*; *Tolle invidiam, & tuum est quod habeo: tollam invidiam, & meum est quod habes*. Take away envy, and look wherein I excell thee is thine: I will take away envy, and then look wherein thou excellest me is mine. If thou be zealous, thou wilt rejoyce howsoever. Be he a childe, thou wilt rejoyce that

Comment.  
in Job.

he is better gifted then thy self; nay, for that may a carnal heart do, and be proud, he may rejoyce that his childe is better memoried, better-witted, better-gifted then himself. O thinks he, this is my childe, this is my sonne, this is my daughter, never a father or mother hereabouts can say they have such a childe. This is nothing but pride. But be it a servant, yea, be it a stranger, be it one whom thou countest thine enemy, thou wilt rejoyce in his gifts; so God may be glorified, no matter though I be disgraced, yea, I count it my honour, that my shame in the world may be the stirrup for Gods honour to get up: thus thou wilt reason, if thou hast a spirit of true zeal, It is greatly to be bewailed how many symptomes of Atheism are amongst us in this regard: For men are so far from rejoycing in the forwardnesse of others, that they grumble, and they thunder at nothing so much, as that any should be forward and zealous for God; they had rather have an hundred boon-companions then one zealous man, rather be acquainted with twenty that are carnal, then one that is holy in his wayes, I thank God, sayes one, we have never a Puritan in our Parish. I am glad we can say, we have none of these singular fellows in our town, sayes another, I speak not of such as the Law doth count Puritans, enemies to the State and the Church, it is a blessing indeed there be none such: but of the godly that are called Puritans by the impure tongues of the wicked; the State hath no better friends under heaven, the Kingdom no better Subjects in the world, then are they: for these are they that pray away Gods judgements from the Land, that are earnest with the Lord in prayer for the King and Councell, and the Church, while the men of the world by their drunkennesse, and whoredomes, and covetousnes, and securiry, and contempt of Gods Word, are pulling down vengeance on the Nation, and provoke God for to plague us. But these are they that most people have little joy in. O my brethren, where we have an hundred such Puritans in our Parish, I would to God we had an hundred.

dred. I tell you, the day will come, that the worst drunkard in the Town would give a world; if he had it, he were such a Puritan. In this sense the very Heathen man sayes, that every good man is a Puritan: *Integer vita scelerisq; purus*. An entire man of life, and a pure man, pure from the sins that others do live in. Had ye any zeal towards God, ye would be glad that all the Countrey were such Puritans.

The sixth sign of zeal towards God is, *zeal to Gods Church and his people*. Paul before his conversion you may know his zeal was not right, because his zeal was against the Church. Concerning zeal, sayes he, *I persecuted the Church*, Phil. 3. 6. His zeal was against the Church, and therefore not right: but after his conversion he had a zealous care of all the Church, his zeal was then to the Church. If the Church were not well, O how it troubled him! If the Church were well, O how it comforted him! If the Church were any where persecuted or infected, with error and doctrine of devils, then he was frequent in prayer for it, often would he labour, and sigh, and mourn for it, and be writing for the good of it. Now the Saints and the people of God, these are the Church. Unto the Churches of *Galatia*, Gal. 1. 2. that is, unto Gods people in *Galatia*. To feed the Church of God, *Act. 20. 28.* that is, the people of God. Greet the Church that is in their house, *Rom. 16. 5.* that is, the Saints that are in their house. In all Churches of the Saints, *1 Cor. 14. 33.* these are the Church of God. Now if thou be zealous for God, thou wilt be zealous for Gods Church. Examine thy self: Dost thou mourn for the troubles and disquietments of Gods Church, that the Church is so afflicted in all parts of the world? Does it prick thee to the soul? Dost thou go to God, and put him in remembrance? Remember the *Children of Edom*, O Lord, how they said, down with it, down with it, even to the ground: remember Lord the *Tobiabs* and *Sanballats* of these times, remember Lord how they cry, down with thy people, down

6.  
Zeal to  
Gods  
Church  
and peo-  
ple.

with them, root them out, &c. This is an infallible sign to try thy heart by. If thou be zealous for God, thou wilt zealously affect the Church of God. *Nehemiah* cannot smother his grief, but it would shew it self in his face, even at the Kings elbow, when *Ierusalem* lay waste. *Uriah* cannot finde in his heart to eat and drink freely, or take the pleasure of his own house, as long as the Ark of God, and *Israel*, and *Judah* abode in tents. Thou must needs be affected with the Church, if thou beeest zealous for God. If thou beeest zealous for God, thou must needs love there where God loves. *God loves the very gates of Sion*, he loves his Church better then he loves all the world besides. And so wilt thou, if thou beeest zealous for him. The Church is the whole company of his Saints upon earth. One Saint is dearer then a million of other men. It is a good saying of *Syracides*, *κρείσσον εἰς ὃ χίλιοι*, *Eccl. 16.3.* One just man is better then a thousand others. Though he be a beggar in the world, he is better then a thousand wicked, though they be all Lords and Nobles. Because he is one of Christs redeemed; and so thou wilt love him, and affect him. Thou wilt love him, if thou beeest zealous to Godwards, I say, thou wilt love a childe of God, albeit in a leathern-coat, more then father and mother, wife and children, friend or patron, so they be not Saints, I mean, with more spirituall love then thou lovest them all. And therefore much more the Churches of the Saints.

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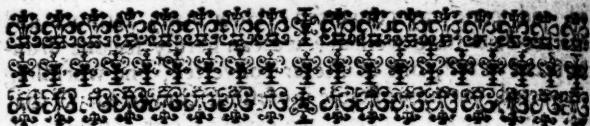
The seventh is, If thou beeest zealous for God, then thou wilt be most zealous *when the Lord threatens to be going away*. If ever men will buy any thing at the Fair, they'll buy when they are all breaking up standings, taking up their wares, and packing away. If ever they'll be forward to buy, then they will. God is now perchance *shutting up shop-doors*, is now packing up his commodities, and his graces to be gone. The doors of his Sanctuary have been open a long time, and the Shop-windows of Heaven have stood broad ope this many a year. And we see plainly the dead of the market is  
come,

come, no body buyes almost; How long hath he preached, and scarce any converted? How many Sermons and Market-daies have we had? we can hardly see one drunkard converted, one adulterer converted, one worldling converted, one unprofitable professour converted. O that we could see it! but alas! we cannot; our commodities stick upon our hands, we can have no vent for grace, nor Gospel, nor Christ, nor mercy, nor any thing. The dead, the dead of the market beloved, the market is dead. God is now shutting up to be gone; and as we may justly fear, to remove away his Candlestick, to take away the power of his Ordinances, and to withdraw his Spirit from striving any more with us, our stubbornnesse is so great. We are grown to despise his reproofs, to be incorrigible under his word, to be malicious against his rebukes, what encouragement hath he to stay? Now if ever ye will be zealous, now ye will; now ye will come in, and be wrought on, or never; now your proud hearts will stoop, or never. Now ye'l cry hard, and pray hard, and beg hard, or never. *Δειδὼν παύσασθαι* *ἡμῶν, καὶ πλὴν ἔσθαι ἐμὴν τὴν ἀπαγορεύσαν.* It's grievous to come a day after the Fair, as we say. I mean, now is the last pinch, in all probability it is so, either now let us look to it or never. It will be grievous to come a day after grace. No man can repent without grace of God, and therefore if he come a day after grace, he cannot repent, *vid. Eze. 24 13.*

*Ferrum  
quando ca-  
let, cadere  
quisq; vo-  
let.*

X 3

The



## The XII. Sermon.

Col. 3. 2.

*Set your affections on things that are above, &c.*

Means to  
make us  
zealous.

I.  
Frequent  
Medita-  
tion.



I may be demanded, what means may we use, to make us to be zealous? I answer briefly.

First, *Frequent meditation*. Meditate of the infinite misery thou art in by nature, and by reason of sinne, and this will make thee zealously humbled. Meditate of thy grievous iniquities whereby thou hast dishonoured God; meditate of the unutterable mercy of God, that hath not consumed thee: meditate of the admirable patience of God, that hath spared thee thus long, and not damned thee in hell: meditate of the inconceivable goodnes of God in Christ, that he should give up his own Sonne unto death, rather then that thou shouldest perish for ever, these truths are all fiery truths. While *David* was meditating, I cannot tell now what truths they were that he meditated of, but it seems they were all fiery truths, they set his soul all afire, as he mused and meditated. My heart was hot within me; and while I was musing, the fire kindled, *Psa.* 39.3. The very sight of a fire will warm a man a little, Let thy heart look upon God and his waies, let his commandments be ever in sight, they will heat thee: whensoever thou prayest, meditate with thy self; if I pray lukewarmly, God will spue me out of his mouth



month. Whensoever thou hearest the Word, meditate with thy self, I must take heed how I hear, otherwise my hearing is abominable. Whensoever the Sabbath is coming, meditate with thy self, O I must call it my delight, and spend it in Gods worship, publike and private, or else God will consume thee. While I was musing, the fire kindled, saith the Psalmist: what's the reason thou art so lukewarm in good duties, as thou art? the reason is plain, thou usest not to meditate, thou canst be content to hear the Word at a Sermon, and let the Minister warm thee for an hour, thou canst talk of the Word, but when thou art alone, thou dost not meditate of the Word; if thou wouldest put the Law of God in thy thoughts, and meditate of it, when thou art solitary, it is a fiery law. From his right hand went a fiery Law, *Deut. 33. 2.* Gods law is a fiery Law, and his Gospel too is a fiery Gospel; were it often in thy thoughts, it would heat thee. Know it for a certain, we can never have a jot of saving grace or of zeal, if we be not frequent in this duty: thou makest a Christ of the world, if that can have more room in thy thoughts then Gods word; thou canst never be zealous nor gracious at all, if thou beest not used to meditation, thou art carnal and earthly; why? because thy thoughts are of that sort; the thoughts are *incentiva vitiorum*, sayes Hierom, they are the incentives and ignicles, and the bellows to kindle sin in thy heart, whereas were they heavenly, they would kindle zeal in thy soul.

The second means is, *a constant practise of godlinesse.* *Motus est causa caloris*, saies the Philosopher, *Motion is the cause of heat.* Be ever in action, if thou wouldest be zealous, be alwaies stirring in the works of religion and godlinesse: you shall see men labour and toil naked in their shirts in frost and cold, and be hot for all that. Labour stirs up the spirits, and heateth the blood: labour will not suffer a man to be cold; if Peter had been rowing in his boat, when he stood still in the High-Priests Hall by the chimney-corner, he

Hier. Ep.  
ad Deme  
tridem.

A con-  
stant pra-  
ctise of  
godlinesse  
Philos.

Seneca.

Psal. 119.

Ver. 154.

Ver. 156.

Ver. 149.

Ver. 159.

Ver. 88.

Ver. 107.

he had had little need of that fire to have heated him; and therefore if thou desirest to be zealous, labour in reading of the Scriptures, labour in hearing and applying the Word to thy heart, labour in examining thy conscience, and repenting of thy sins, and labour in praying and calling upon God, this will kindle the heat of zeal in thee, *Ask, and ye shall receive, that your joy may be full, Joh. 16. 24.* mark that, your joy may be full, your comfort may be full, your love may be full, and your hope may be full, that is, that it may be zealous; for zeal is the fulnesse of every affection in its kinde. O, sayes one, I am so dull, and so dead, I pray indeed, but my prayers are dead; and I hear, but my hearing is dead; I see my corruptions, abundance of vanity in my heart, abundance of vanity in my thoughts, abundance of vanity in every thing that I doe, and I am so dead, Lord what shall I doe? Dead art thou? and dost thou wonder thou art dead? thou wilt not labour to be quickned, thou art loth to be at the pains to be quickned, thou goest idly to work, *Otiū mors est, & vivis hominis Sepultura*, as Seneca speaks: Idleness is death, idleness is the burying of a man alive. Thou art idle, and wilt not labour with God to be quickned. When David was poring and blundering, and looking upon the vanity of his minde, O he was as dead as a timber-log, it deaded his soul quite and clean to see his corruptions, but what does he do? he laboured with God against it; he laboured with fasting and meditating, and praying again and again, that the Lord would be pleased to quicken him, nine times in one Psalm, *Turn away mine eyes from beholding vanity, and quicken thou me in thy way, Psal. 119. 37.* Quicken me, O Lord, according to thy Word, in one verse. Quicken me according to thy iudgements, in another verse. O Lord quicken me according to thy iudgement, in another verse. Quicken thou me according to thy loving-kindness. Again, Quicken thou me after thy loving-kindness. Again, Quicken me, O Lord, according to thy Word, in another verse. He never would let his heart alone, till he had gotten

gotten life and spirit, and quickning again: As long as thou art lazy in good duties, no wonder though thou be dead; labouring and striving in good exercises will heat a mans soul, and make it more zealous.

The third means is keeping good company, as Cleopas was heated by being in Christs company, *Did not our hearts burn within us,* sayes he, *while he talk with us in the way?* Luk. 24. 32. As the bawdy Poet said of his sweet-heart, *Accede ad ignem hanc*, Come to this fire: a whore inflames an adulterer, one wicked man heats another unto lust, and to sinne. So every childe of God is a fire for to heat thee. Wouldest thou be zealous? sort with Gods people, keep company with the Saints, and such as excell in grace and vertue. Two are better then one, for if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to help him up. Again, if two lie together, saies the Wise man, then they have heat, but how can one be warm alone, *Ecc. 4. 9, 10, 11*. Dost thou complain, I have no zeal, I would be glad to be zealous, but I am exceedingly lukewarm; do what I can, so I am, and so I am likely to be: alas! dost thou ever look to be otherwise, as long as thou canst company with vain persons, such as may be will talk of heaven now and then, but there is no heat nor warmth in their speeches, they are dead-hearted themselves, and so are their speeches, dead and without life. O but I live in a place that is wicked, and there's scarce one godly man in the house where I dwell, and I can finde none for to warm me: Dost thou so? so did Obadiah in Abahs Court, there was never a good Cour-tier to converse with, and therefore what did he do? he made use of Gods Prophets in private, *1 Kin. 18. 4*. and though he might not be seen in their company for fear of losing their lives, he hid them in a cave, and there he would have a bout with them in secret. Thou which neglectest the society of the Saints, never expect to be zealous: *Thomas* was very faithlesse, and full of his doublings: One reason

was this; the Disciples of Christ had meetings together, and *Thomas* was not with them, sayes the Text, *Ioh. 20. 24*. The coals that lie together in the hearth, you see how they glow and are fired, while the little coals that are fallen off, and lie by, separate from their company, are black without fire. If ever thou desirest to be zealous, make much of the fellowship of the Saints: thou canst hardly come where two or three Saints are met together, but thou shalt finde Christ in the midst of them.

4.  
Shunning  
the occasi-  
ons of sin.

Gen. 14. 23

*Nemo diu  
inurus peri-  
culo proxi-  
mus.*

*Terent.*

The fourth means is, *Shunning the occasions of sin*: *Moses* would not leave so much as a hoof behind him in *Egypt*, *Exod. 10. 26*. that there might be no occasion for the people to turn back into *Egypt*; had he left but a hoof behind there, that were an occasion to go thither to fetch it. *Abraham* would not take so much as a thread or a shoe-latchet of the King of *Sodom*, when he offered him, lest there should be any hint to the flesh, to distrust in God. Thou canst never be zealous, unless thou *shun the occasions of sin*: If the heart have but an occasion once to be vain, it's a thousand to one, but so it will be, deadnesse will steal on't upon the least occasion. Give a thief but an occasion of having a booty, his fingers cannot hold. When *David* had given occasion to the enemies of the Lord to blaspheme, the Lord told him he would punish him, *2 Sa. 12. 14*. Why? because if they had but an occasion they would be sure for to take it. Let no man put an occasion to fall in his brothers way, *Rom. 14. 13*. Alas! if the flesh have no occasion, it will lay hold on it; it is not enough to keep out of a sin, but thou must go far from it, not only from sin, but also from all occasions of sin. Keep thee far from a false matter, *Esa. 23. 7*. One thinks I may go so farre and not sinne. Thus far I may do, and so far is this lawfull; but let me tell thee, if thou goest so far, thine own heart will have occasion to go further, and then thou art undone: *Nimiam dicentia sunt omnes deteriores*, sayes *Terence*. We are all the worse for taking too much liberty: if once it be an occasion to the flesh, thou

thou art gone. Zeal cannot abide the occasions of evil; the least occasions will choak it.

The fifth means is, to *eschew the beginnings of sin*; Peter did but begin to rebuke Christ, Master, spare thy self, he began to rebuke him, sayes the Text, *Matt. 16. 22.* but Christ did so hate the very beginnings of that sin, that he said, *Get thee behinde me, Satan.* The devil was in that beginning of sin. The Scribes and the Pharisees began to reason, saying, *Who is this that speaks blasphemies?* And Jesus condemned these beginnings of reasonings, *Luk. 5. 21.* Those that were invited to the Feast in the Gospel, they came not, but fell to excuses, and were cast into utter darknesse for their labour. But how came they to fall into that sinne? the Scripture shews plainly, because they did not eschew the beginnings of the sinne; they all with one consent began to make excuse, *Luk. 14. 18. principis obsta,* set thy self against the beginning of sinne; if thou suffer thy heart to begin once, it will be sure to go farther. The Spirit of God hath a good phrase, fall into sinne. He that stands, let him take heed lest he fall: A man that stands upon a high rock, if he do not look to the beginning of his fall, he cannot stop himself till he is quite fallen down to the bottom, and if not by meer hap he catch hold somewhere, which it's a thousand to one if ever he do, if he do not, I say, it is a wonder if he break not his neck. Thou canst never have the life of grace in thee, unlesse thou take heed of the beginnings of sin.

Be exhorted all ye that faine would fear God, to be zealous.

First consider, *Ye can never be revenged on your worst enemies,* unlesse ye be zealous; ye would be glad to be revenged on your sworn enemies. *Sampson* begged hard of the Lord, that he might be revenged on the Philistims for his two eyes; but thou hast worle enemies then the Philistims were to him. *Sin, the World, the Flesh, and the Devil,* these are the worst enemies that ever mortall man had, it is good

5.  
Means to  
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sinne,

*Vigilanti  
est maxi-  
mè tenta-  
tionis ini-  
tio.* Greg.

Exhorta-  
tion to be  
zealous.

1.  
Else you  
can never  
be revenged  
on  
your worst  
enemies.



to be revenged on them; thou canst never be revenged on them, except thou be zealous; there is no enemy besides that it is lawfull to be revenged on, but only upon these, on these thou mayst lawfully: these have done thee much spight, they have brought thee into the estate of wrath and damnation, they have made thee accursed, and liable to hell-torments for ever, they have pluckt out the two eyes of thy soul; now if thou wouldest be zealous, thou mayst be revenged upon them. The Apostle puts zeal and revenge together, yea, what zeal, yea, what *revenge*, 2 Cor 7. 11. If thou beeest zealous, thou mayst be revenged upon sin that hath done thee so much mischief: it hath troubled thy peace, defiled thy conscience, disabled thee from worshiping of God, hindred many good things from thee. Never hadst thou any hurt, or any sorrow, or any evil, but thou mayst thank sinne for it: Just cause hast thou to be revenged upon sinne, there is an imbred desire of revenge in a man upon those that wrong him: the Heathen could say,

Juvenal.  
Sat. 13.

*Est vindicta bonum vitā iucundius ipsa.*  
Revenge is sweeter then life it self: Here it is true, and no where else. All other revenge is a damnable premunire against God, vengeance is mine, sayes he, and who is he that revengeth himself to intrench upon Gods right? but here revenge is commanded, yea, it's sweeter then life: here revenge and spare not, and this is the way: get zeal, and be as hot as a furnace in anger against sinne, and beat it as *Moses* did the Israelites calf, into dust and powder: hath thy filthy cousening heart deceived thee so often? hereby thou mayst be revenged on it, be zealous to search it, and curb it, and tame it; have thy lusts been greedy, and proud, and sensual; this humour they must have, and this fashion they must follow, and this pleasure they must take, and this liberty they must use. Oif thou wouldest be zealous, thou mayst easily be revenged on thy lusts, hereby thou mayst be revenged on the devil, and spight his kingdom.



dom to advance Christs; hereby thou mayst be revenged on thy flesh, that hath played the traytor so often with thee, thou mayst afflict it, and master it, and block it, and subdue it; hereby thou mayst tread upon the world, that hath so often ensnared thee, thou mayst scorn it and contemn it, and all the glory of it, and count it as drosse and dung in comparison of Christ: hereby thou mayst trample Satan under thy feet. It is a strange thing how little men study to be revenged on these enemies; let our own brother give us but a crosse-word, we are at daggers drawing to be revenged; but the devil may baffle us, and the devil may tempt us, and beguile us, we put it all up; Let a servant but anger us a little, and offend us but in a peece of service, or an errand, O we are so revengefull, and ready to make them smart for it! but sinne may crosse us in our souls, and rob us of Christ, and deprive us of grace, and mercy, and peace, and all; yet we are good friends with it, we take nothing amisse; alas! these men are monsters and mad men, one day thou shalt see that sinne, and thy lust, and Satan, whose temptations thou hast been led by, &c. they are the worst enemies in the world; and if ever thou desirest to be revenged upon them, O endeavour to be zealous.

Secondly, Consider thou wilt never be able to do good unto others, unlesse thou be zealous. When men go dreaming on in Religion, they can never do good upon others: what do others think? they think basely and meanly thereof, as if it were a matter of nothing; but when they see a man zealous, this affects them indeed, if any thing will do it. When a man is zealous at a game, he laugheth exceedingly, he is as merry as he can stand on his legs: another man that shall see it, will be apt to demand what fine merry pleasant game is that? so it is with ambitious men, when a man is zealous for a living, he rides through thick and thin, through frost and snow all the night long, this friend he seeks to, and that Noble man he flies to, to help

2.  
Zeal enables us to doe good unto others.

Theodoret  
in locum.

him in his suit: what will folks say? certainly he is going about some great living or other, he is so eager about it. So if thou wouldest be zealous for God, and fervent in religion, men would be compelled to conceive better of godlinesse, and of Christ, then thou mightest provoke others to godlinesse. Zeal is a provoking grace. *Your zeal hath provoked very many*, 2 Cor. 9. 2. As zeal in charity provokes, so does zeal in every good work provoke. Where Theodoret observes the wisdom of Paul, for he provokes the Macedonians by the zeal of the Corinthians, and the Corinthians by the zeal of the Macedonians; for zeal does mutually provoke one another. O what a deal of good mightest thou do in the house where thou dwellest, in the Parish where thou livest, in the Countrey where thou art, if thou wouldest labour to be zealous! I knew an old man, whether he be dead now or alive, I know not, that used constantly to go to the labouring men in the field, and catechize them, and pose them in Religion, as they were reaping and working, he would go to mens shops where he was acquainted, and stir them up to have care of their souls, and by this means brought above forty men and women to seek out for Heaven, that before had no more care that way, then if they had been like a company of beasts. Wouldest thou not be glad to do good? thou wilt never be able to do it, except thou be zealous. Paul had women, and sundry private Christians, that are said to labour with him in the Gospel. This, this beloved, would cause Religion to thrive here among us.

3.  
Peoples  
zeal en-  
courageth  
Ministers.

Thirdly, Consider I pray you, thou wilt discourage *us* that are Gods Ministers, except thou be zealous. If men would be zealous in hearing, and zealous proficients, it would make us go cheerfully on in our callings. When *Titus* told Paul the fervent minde of the Corinthians, it encouraged the Apostle; when he told us your fervent minde we rejoyced the more, 2 Cor. 7. 7. *τις ἔτιδον ὑμῶν*, so it is in the Original, when he told us your zeal. Saint Paul was cheered

cheared to hear that. What greater discouragement to a Schoolmaster, then that his scholars should be dull and not profit? What greater disheartning to a Captain, then that his souldiers should be fainthearted, and without life? and what greater grief to a Minister, then that his people should be senselesse and livelesse? It made *Jeremy* weary of his life: It made the Prophet *Micah* lament bitterly. Wo is me, I am like the Grape gleaners: It made the Prophet *Isay* cry out, I have laboured in vain. On the contrary, when the people are zealous and forward, and drink in the words of eternal life with all greedinesse, and bring forth fruit with abundance, this makes a Minister go merrily on in his function. *Zelo Ecclesia Dei congregatur*, saith Saint *Ambrose*: It is zeal that does gather a Church, the zeal of the Minister, and the zeal of the people; the Lord quicken us in his mercy, that we may encourage one another daily. Let us be encouraged by you, when ye are reproved be not offended. You think the Minister spights you, alas! we have no reason to wish any of your fingers to ake, much lesse to wish that your souls should perish. When *S. Paul* commanded that the incestuous *Corinthian* should be delivered to Satan, did he wish him any hurt? No, Deliver him unto Satan, sayes he, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, *1 Cor. 5. 5.* εἰς τὴν ἡμέραν τῆς παρουσίας τοῦ κυρίου Ἰησοῦ, sayes *Chrysostome*. No mortal man loved that offender in *Corinth* more then *Paul* did, sayes he, when he would have him delivered unto Satan. It was only that he might know he was a damned wretch, unlesse he amended, and that the devil should have him unlesse he were humbled. What was his reason? his reason was this, that his soul might be saved in that day. O the Minister preaches damnation so often, he is unmercifull to our souls. O my brethron, we intend you the greatest mercies of heaven in forsayinge, and that ye may not run into damnation, but may repent and belceve the Gospel, Do not thus discourage us whom God hath sent

Mic. 7. 1.

Ambros.

Chrysost.

to you as his Ministers to labour in the word and doctrine among you, but stir up your selves to be zealous in hearing and obeying, that we may give up an account of your souls unto God with all cheerfullnesse.

4.  
Zeal  
makes a  
man ex-  
cell.  
Proverb.

Fourthly consider, *You can never be excellent, if ye be not zealous.* A Christian should strive to excell: *and Celsus, and nullus*; nothing but the best should suffice a Christian. Wouldest thou then be excellent? get this same zeal: zeal runnes after the best things, *Covet earnestly the best gifts*, 1 Cor. 12. 31. The Word in the Original is *ζηλῶτε*, be zealous after the best things: Wouldest thou be excellent in prayer, and excellent in the duties of religion? be zealous therein. A Christian is like fire: fire mounts up absolutely aloft, and ascends above all. So does a Christian: he is better then all the men of this world put them all together: like *Iob*, there is none like him in all the earth. Every man else fain would be excellent, a *worldling* strives to excell others in wealth, a *politician* to excell others in wisdom, a scholar to excell others in learning, a tradesman to excell others in his profession. He is of a base spirit that does not desire to excell in some thing: and shall not a Christian then desire to excell in grace?

5.  
Zeal  
makes  
men like  
Angels.

Gregor.

Ambros.

Fifthly, Consider I pray, who ye may be like if once ye be zealous; ye may be like unto the Angels of heaven, they are spirits and flaming fire, sayes the Apostle, *Heb. 1. 7.* if thou art zealous for God, thou art a bodily Seraphim; though thou canst never be without sin as long as thou livest in this world, yet as *Gregory* speaks, in the mouth of zeal thou mayst swallow up thy sins; nothing will devour and consume sin so well as true zeal. O get a coal of this fire then from Gods Altar, and heat thy heart with it, and while thou mayst be like the blessed Angels of God, be not like the brutish sons of the old *Adam*. Zeal is it that maketh an Angel to be an Angel. *Angeli sine zelo nihil sunt*, sayes *Ambrose*, the Angels are nothing without zeal. If thou hadst zeal unto God, then thou mightest be like unto Angels.

Sixthly,

6.  
We have  
great need  
of zeal.

Sixthly, Consider what infinite need thou hast of true zeal. Suppose a great frost, and a tedious cold winter were a coming, and then no firing were to be had, would not men buy as much fewell as they could get, and stack it, and store it, that they might have it at their need? otherwise they were not able to live, nor to dresse their own sustenance, they would certainly starve if they should have no firing in such a cold time. Beloved, I speak to such as have ears to hear, there's a cold time of religion a coming, and the wrath of God is ready to break forth, to plague mens souls with key-coldnesse this way, because they have despised the zeal of the Lord, and no firing to be had then, God knows how soon the power of Gods Word may be taken from us. You who love your own souls, look about, lay up some firing, and be not slothfull in all this businesse; do all diligence to store up grace for your selves, this will help you to zeal, not slothful in businesse, *servent in spirit*. Rom. 12. 11. *Zealous*, so it is in the Originall, zealous in spirit. If ye will not be slothfull in businesse, ye shall quickly be zealous in spirit. O get quickly the spirit of prayer, to be zealous in prayer by faith, it will be the belt string to your bow, it will be your only thing left, nothing left you but prayer in secret unto God, had not ye need to be diligent for that? When a poor cripple hath nothing to trust to but only his begging, he will ply that. When a poor day-labourer hath never a foot of ground, nor any thing, but only his fingers end to maintain him and his family, he will be sure to employ them; alas, if he should have a wound in his hands, or he should lose the use of his fingers, what shall he do? when a mans house leans mainly upon one pillar, he will look to that pillar. Thus it is with thee. Thou shalt have little else besides prayer, thou must get it out of thy fingers ends. Now we that are Gods Ministers study all the week long to quicken you here, when ye come to Gods House, while ye are thinking of other matters; but if God should once take away us from you,

all the work lies upon your backs, and ye have little else besides Prayer and Gods Word for to help you; O therefore be not slothfull in this businesse, get a sure hold in Christ, that ye may be able to hold in the evil day. No matter though the world do deride you; for if ye have true zeal, sayes *Chrysostome*, ye will fear praise or dispraise no more then if you were all alone in the world, and no man besides you. If no perswasions can prevail with thee to the reading for this zeal that I speak of, hear what the Lord Jesus doth peremptorily threaten: It shall come to passe that I will spue thee out of my mouth.

## The XIII. Sermon.

Col. 3. 2.

Set your affections on things that are above, &c.



thereto I have shewn how the affections must be set upon God, and especially the zeal of them. I have shewn the wofull estate of that soul, that doth not set its affections this way, together with sundry uses of the point. Now let me perswade you with motives to this duty, namely, to set your affections on God. The Apostle in this place useth five strong perswasions, hereto, the words may also be construed.

First, By a strong obsecration, as a mother perswades her child, as ever thus as my child do this for me. If ye be risen with Christ, seek those things that are above, if ye be

In the context are these motives to see our affections on God.

1. Because else we deny our interest in Christs resurrection.



as ever ye be risen with Christ, do it, as he beseeches the Philipians. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, *Phil. 2.1, 3. q. d.* as ever ye acknowledge any comfort in Christ, as ever ye beleeve any communion of the holy Ghost, any mercies and bowels in God, fulfill this exhortation: this is a strong perswasion indeed, for if this cannot prevail with you, ye deny all the comforts of Christ, ye deny all communion of the Spirit, ye deny all the mercies of God, and therefore it is strong; as a mother counts it a strong entreaty to her childe; as ever thou art my childe, as ever thou takest me to be thy mother, obey me in this; for if her childe will not yeeld, he must needs deny the womb that bare him, and the paps that gave him suck. Wilt thou deny the Lord Jesus? wilt thou deny his resurrection, and all interest in it? if thou wilt not deny it, set thine affections on God, as ever thou art risen with Christ, be sure for to do it. Wilt thou set thine affections upon the things of this world, when Christ entreats thee as ever thou art his, to set thine affections on him?

Secondly, The Apostle here perswades by a strong argumentation; for ye are dead, sayes he, *vers 3. Set your affections on things above, not on things on the earth.* for ye are dead, ye are dead to the things of this life; will ye set your affections to those things ye are dead to? ye are dead to the things of this life, if ye be Christs, and therefore set not your affections on them; *mortui non mordent*, as we say, dead men bite not one another with slanders and reproaches; did ye ever see a dead man go up and down drinking and bowzing, whoring and gaming, and carking and caring? I'll assoon beleeve that a dead man can do this, as a true Christian. I confesse that corruption may carry a good Christian into sin, but he is dead to these courses; he cannot set his affections hereon, he is dead, and will ye set your affections on the things of this world, now ye are

3.  
Because  
we are  
dead to  
the things  
of this  
world.

dead? Bring a childe of God to your drinkings, and your whiffings, his affections are dead, he hath no heart to them: bring him to your sportings, and your vain-merriments, and your fooleries, you shall see him so dead to them, that ye shall have no delight in his company. *S. Paul* makes this an argument *ab absurdo*. How shall we that are dead to sinne, live any longer therein? *Rom. 6. 2.* How is this possible? I shall as soon beleeeve it, as that a dead man should walk along your streets in a winding-sheet: What? know you not this, sayes he, what a Christian, and yet his affections on such courses as these? this is impossible, how shall ye? So that this is another strong perswasion, because ye are dead, therefore set not your affections below.

3.  
Because  
Christ is  
our life.  
*Ut vitam  
redimas.*  
Horat.

Thirdly, The Apostle here perswades by a strong reason, Christ is your life, *ver. 4.* Life is sweet, it is true, and a mans affections are strong to his life, *vestes ac omnia vendes*, thou wilt part with cloaths, and part with moneys, and part with lands, and part with all for thy life: thine affections are strong set to life. Now Christ is thy life, or else thou art but a damned wretch: if thou beest a true Christian, Christ is thy life, and wilt not thou set thine affections on thy life; his Commandments are thy life, his Word is thy life, his ordinances are thy life, his promises, his favours, his bloud, are thy life, and wilt thou not set thine affections on thy life? If thou beest a true Christian, thou wilt pray for life, and repent for life, and sanctifie the Sabbath for life, and put up an injury, and be obedient to God for life, all thine affections conspire together for life: thou lovest thy life and thou desirest thy life, and thou rejoycest in thy life, and thou fearest that which is hurtfull to life, and barest that which is contrary to life, all thine affections will be to thy life; and therefore set thine affections on Christ, for he is thy life.

4.  
Because  
Christ  
will bring  
us to glo-  
ry.

Fourthly, The Apostle here perswades by a strong deduction. When Christ shall appear, then ye also shall appear with him in glory, *ver. 4.* this is an excellent motive

to set thine affections on God, because he will bring thee to glory, every man affects glory. Now all the glory of this world is a blaze, as our Proverb is, a good Proverb it is, it is but a blaze, and not worthy thine affections, none but base hearts will affect this; thou art the childe of wrath and damnation from the cradle to the coffin, thou art going to hell and confusion, if thou beest not a new creature in Christ: and wilt thou affect to be a Gentleman, affect to be a Knight or a Lord? wilt thou affect to get credit and honour, and repute among men, to be praised by mens mouths? this is even as if a thief should affect credit as he is going to the gallows. Set thine affections then upon God, and upon Christ, when he appears he will help thee to a kingdom of glory. Christ is the King of glory; Who is the King of glory? it is the Lord of hosts, he is the King of glory; set thine affections on him then. The vulgar have a pretty saying, He that is in favour with the King, is half a King. What may not such an one doe, what may not such an one have, if he be in favour with a King? *potens potentum amicitia*, Potent is the favour that a man hath with him that is potent. And therefore set thine affections upon Christ, let thine affections be in favour with Christ; what is that then thou canst not have? thine affections are potent, if they be in favour with him; all power is given to me in heaven and earth, sayes Christ, *Mat. 28. 18.* Christ is very potent: if thine affections be not set on him, he is potent enough to damn thee; if they be, he is potent to save thee, and when he appears, then shalt thou appear with him in glory.

Fifthly, The Apostle here perswades by a strong illation or inference, Mortifie therefore, sayes he, mortifie your earthly members, inordinate affection, &c. *verf. 5.* mark; he calls the affection, when it is not set aright upon God, he calls it inordinate affection; if thine affections run more after the things of this life, then after Christ and his Word, and his Commandments, and his Ordinances, thine affec-

5.  
If our affec-  
tions be  
not set on  
Christ,  
they are  
out of or-  
der.

ions are disorderly, they are all out of order. Order is to be observed in all things, and wilt thou suffer disorder break in upon thy soul? disorder turns all topsie turvie; disorder will undoe a whole Kingdom: if a Kingdom be out of order, it must needs go to wrack. If a family be out of order, it must needs be brought to nought; nothing can stand without order, no art can consist without order: and certainly thy soul cannot stand without order; if thine affections be out of order, thy soul is in civill wars, and cannot stand but must perish. Now if thine affections be not set upon God, they are all out of order. What's the reason that men are so forgetfull of their souls? if their bellies do hunger, they remember to fill them; if their backs be naked, they remember to cloath them; if their markets be not made, they remember to dispatch them; but their souls may perish and be damned, they do not remember them: What's the reason of this? their affections are out of order. *Ordo est mater memoria*, Order is the mother of memory; a man can never remember his businesses, if all be out of order. Saint Paul rejoiced to behold their order in *Colosse*, Col. 2. 5. he was glad to see that all their affairs were in order, why? then he hop't all would go well with them: David prays God to order his steps: *Order my Steps in thy Word, and let not any iniquity have dominion over me*: Psa. 119. 133. He knew that his lusts would be like masterlesse hounds, he should have no hoe with them, if his soul were out of order. Order my steps in thy word, sayes he, and let not any iniquity have dominion over me. If thine affections be out of order, alas, every lust will domineer, every corruption will be like a masterlesse hound, as we say. *Iob* saith, that death is out of order, *Iob* 10. 22. And *Aquinas* and other Divines thence do observe, that hell is out of order; and wilt thou suffer a disorder to come among thine affections? alas, they will be so busie about the things of this life, that thou shalt finde no while for better employments, no while for repentance and amendment,

ment, no while for bethinking thy self of thy waies to provide for thy soul. Disordered persons are busie-bodies, saies the Text. We hear there be some among you that walk disorderly among you, and are busie-bodies, 1 Th 3. 11. If thine affections be disorderly, they will be so busie, that thou shalt never finde leasure to trafick for Heaven, or the salvation of thy soul. Beloved, this must needs then be a strong perswasion to set your affections above, because otherwise thine affections are all out of order. Thus far the Apostle here helps us with motives expressed in the context.

That which the Apostle begins, let the theme of my Text go further in the same. Many and sweet motives there are that we may be stirred up to this duty by, to set our affections on God.

Other motives to set our affections on God,

1. Because it is easie to prosecute that we affect.

The first motive is taken from the easinesse that our affections put us in to prosecute any thing we affect: if our affections be set on a thing, they make it easie to prosecute; if thou affect the things of the world, thine affections make it easie to labour and to toyl, easie to rise early, easie to sit up late, easie to travell, and go through any other difficulty: the covetous man thinks his labour to be easie, so he may gain and get profit; the voluptuous man thinks it easie to hunt and to hawk, and ride himself out of breath, so he may have pleasure and delight. Take thine ease, sayes the rich man in the Gospel, take thine ease, eat, drink, and be merry, Luk 12. 19. He thought it easie to pull down, and to build up, easie to gather in his harvests and his wealth, easie to be an Epicure and a drunkard, and voluptuous, why? because his affections were set hereupon: is it so that thine affections are able to make any businesse easie. Offer thine affections upon God, repentance will be easie, mortification will be easie, and self-denial will be easie, and to suffer all the reproaches of Christ will be easie, if once thine affections were soiled that way; knowledge is easie to him that understandeth, Prov. 1. 6. The forner seeks it, sayes Solomon, and he cannot finde it; the worldling seeks

seeks



seeks it and he cannot finde it ; it is hard, sayes one, to know how to pray and be holy, it is hard sayes another, to know how to repent and give over my sinnes, and be strict, and I cannot do it. No ? that is, *because thine affections are bent another way ?* but if thine affections were set upon Heaven, this knowledge were easie. Come unto me, ye that labour, sayes the world, I will make it easie to travell, and care, and care ; come unto me, sayes pleasure, I will make it easie to be merry and to laugh : come unto me, sayes the flesh, I will make it easie to be revenged on him that does wrong thee ; I will make it easie to obtain this and that. So sayes the Lord Jesus, Come unto me ye that labour, and I will give you rest, my yoke is easie, *Mat. 11. 30.* Whatever thou affectest, come to it, and thou shalt finde it to be easie. A man would wonder how the labouring man will sweat and work till he is faint, to get a little maintenance, the reason is this, he affects it. One would wonder what dangers *Alexander* did run through, to enlarge his kingdom and his power, the reason is this, *he affects it.* One would wonder how *Baals* Priests cut themselves, after their manner with knives and with lancers, till the blood gushed out upon them, *1 Kin. 18. 28.* the reason was this, they affected will-worship. Any thing is easie when a man does affect it : wouldst thou perswade a man to any hardship under heaven ? do but turn his affections unto it, and thou hast prevailed : *Flectere est victoria*, sayes *Austin*, do but bend a mans affections, and thou hast prevailed with him. O sayst thou, I finde it so hard to be heavenly, so hard to be zealous, so hard to depend upon God ; what is the reason of this ? thine affections are earthly ; if thine affections were set right, it would be the easiest of ten thousand. My heart hath such a haunt, and I finde it so hard to break my self of it ; I am cholerick, and I finde it so hard for to bridle it ; I am poor and afflicted, and I finde it so hard for to bear it ; alas, it is the easiest thing in the world, if thine affections were to it. Wouldst thou not be glad to count it to be easie

Z. 4. c. 12.  
de doct.  
Gbrist.



to serve God, easie to walk in all holinesse; no such treasure is to live at ease, as we say. I know thou wouldest be glad to finde it easie to abandon thy corruptions, and please God better then thou dost, O labour then to set thine affections on God, and all things are easie. Should we perswade thee to part with thy geegaws, thou art so loth, it is a hard task to perswade thee, that is, because thou wilt be proud still: should we perswade thee to discard wicked company out of thy house, thou keepest an Alehouse, and thou art loth to thrust them forth of thy house, that is, because thou wouldest fain have their custome, thine affections are that way, and therefore it is not easie to perswade thee, but set thine affections aright, and every difficulty is easie.

The second motive is taken from the *shamelesse*ness of the affections: If thou beest once deeply affected with any thing, thou wilt never be ashamed of it. See a proud phantasticall fool that affecteth his long locks, and his love-lock. Every one that is sober-minded and sees him, is ready to say, what a humerous fool is yonder man, what a ruffian he is! how like a Mastiffe or a Bedlam does he look! yet the fool is not ashamed thereof, because he affects it. See a light-headed wretch that is ever a fooling, and ever a jesting, and ever a toying, and playing, and this sport, and that sport. Every grave man that beholds him is apt for to say, what a vain man is this? I never saw such a light-headed for in my life; yet the wretch is not ashamed thereof, because he affects it. The sweater swears, and is not ashamed: the worldling covets, and is not ashamed; the mocker mocks, and is not ashamed; though every man in his wits that does view them, marvels at their madnesse, and how desperate they be: all cry shame on them, yet they are not ashamed because they affect it. Thou halt a whores forehead, thou refusest to be ashamed, *Jer. 3. 3.* The whore whose affections are set on her lovers, and her adulterers, cannot be ashamed, but she dares go on for all the

A a

shame

1.  
A man is  
not ashamed of  
what he  
affects,  
*Ag. filius.*  
*Philop. 2. m.*

shame of the earth; why? because she affects them. *Nero* was not ashamed of his villanies in the open market of *Rome*. *Vespasian* was not ashamed of his stinking covetousnesse by urine. If it be thus, O why dost thou not set thine affections on God, and on Christ, and his laws? thou couldst never be ashamed hereof, if once thou didst truly affect them. When *Dauids* affections were stirred to dance before the Ark of God, and put off his garment to do it the better, he upon thee, he upon thee, sayes *Micol*. he for shame, what art thou not ashamed to make thy self vile on this fashion? I will be more vile yet, sayes he, if this be vilenesse, to rejoyce before God, if this be esteemed a vilenesse, I will be more vile yet: he could not be ashamed, because his affections were set upon Gods Ark. Out you Puritan, you are a vile companion, to be so precise as you are; you must be reproving and talking of the Scripture upon every occasion, out you hypocrite you, are you not ashamed to do thus? No, no, he is not ashamed, he can never be ashamed: if this be to be a Puritan, to be holy and strict against sin, I will be more a Puritan yet; If this be to be an hypocrite, to be labouring to draw others from their lulls, I will be a more hypocrite yet. If this be singularity, not to do as the men of this world do, I will be more singular yet; I will speak of Gods testimonies and it were before Kings; and *I will not be ashamed*, *Psal.* 119.46. Impudence, and not to be ashamed, is a very great matter; if it be in sin, it is desperate, it is a sign a man is desperately affected towards sinne; but if it be in good, it is admirable; it is a holy kinde of impudence, it is a sign a man is deeply affected towards good, so affected that nothing can make him ashamed. Never will a man be ashamed of that which he affects; he for shame, will you be rich and take in such profits? will you be in such credit? he, will you be a Lord and a Nobleman in such honor? will you be learned and gather so much knowledge? He conceives they are all fools that say so, though peradventure they do not affect such things,

things, yet he does, and therefore he will not be ashamed of them. So if thine affections be set upon Christ, thou wilt never be ashamed of his crosse, never ashamed of his badge, never ashamed of his Word. The children of the devil are not ashamed of their abominations; they can drink and be drunken, and vomit, and reel, and not be ashamed; they can be proud and carnal, and have no more religion in them than the stock, and not be ashamed. *Agessilaus* will not be ashamed of his halting, *Philopamenes* will not be ashamed of his deformednesse, when they hold it their credit to be thus as they were. O therefore set thine affections on God, and thou shalt never be ashamed of his waies.

The third motive is taken from the hankeringnesse of the affections. *Look what thou settest thine affections upon, that thou wilt hanker after.* If thou set thine affections on the things of this life, thy heart will so hanker after them, that they will haunt thee whatever thou goest about; they will haunt thee at prayer time, and haunt thee at Church time, they will haunt thee in the Sabbath, and haunt thee at the Sacrament; like the Fly in *Albertus*, that was ever hankring after the bald head: though he flapt it off again and again, yet still it would be hankring, he could never be rid of it, it would still be a hankring. Who would be thus troubled with his affections? he cannot go by an Alehouse, but his affections water to go in: he cannot see a pair of Tables, but his affections hanker after a game: he cannot meet with an injury, but his affections itch to revenge; he cannot speak well nor do any thing which is commendable, but his affections must be swelling with pride. Who, I say, would be thus troubled with his affections? Though God had forbid *Lots* wife to look back upon pain of his heavy displeasure, neverthelesse her affections did so hanker after her house, and her countrey, and her ancient acquaintance, that she looked behinde her, *Gen. 19. 26.* Her carnall affections did so haunt her every step she took, that they ne-

3.  
What the  
fections  
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after that.

ver lind till that she lookt back. They are greedy dogs, they look to their own way, *Iſa. 56. 11.* Thine affections if they be not ſet right, they are like greedy dogs in the Kitchen, that are ever looking to the platters, be the Miſtreſſe eye never ſo little off, they are licking inſtantly. So thine affections are ever hankering after that which thou affecteſt : and therefore thou art beſt to ſet thine affections on God : for look where they are ſet, there they will be hankering. If ever thy heart be turned to God, and thine affections converted to him, they will ever be hankring and looking after God. At that day ſhall a man look to his maker, and his eyes ſhall have reſpect to the holy one of Iſrael, *Iſa. 17. 7.* At that day, that is, when God ſhall convert them, then their hearts ſhall ever be hankring and looking after God. O then ſet thine affections on God, if thou deſireſt thy heart ſhould hanker after God. Thou art yet no better then a wretch, till thus it be with thee. If thine affections be ever hankering after thy pleaſures and thy coſeſmates, and thy vanities, thou art never well but when thou art at them. The Sermon is quickly tedious, and prayer tedious, and godly diſcourſes are tedious unto thee : why ? becauſe thy minde hankers about othergates matters ; as long as it is thus thou canſt not be ſaved. Look unto me, ſayes Chriſt, and be ye ſaved all the ends of the earth, *Iſa. 45. 22.* Ye can never be ſaved, unleſſe ye hanker and look after me, ſayes the Lord ; as the *Heliotrope* or the turn-ſol that ever looks towards the Sun, ſo a gracious heart does after the Lord. God counts it an honour unto him, that the ſoul ſhould be ever a hankering and ever a looking after him ; *Æſtimari nos putamus toties, quoties aſpici*, ſayes *Seneca* ; it is a true ſaying ; we think we are eſteemed when men do look after us ; So God counts it an honour to his Majeſty, when our ſouls do hanker and look after him. It is true, the things of this life may chance to draw away our mindes now and then, and make us look after them : but if we have any grace, ſo much as a grain of muſtard-ſeed, our ſouls will ever be hankering

*Seneca de  
irang.*

kering and looking after God. So it was with *Jonas*, though his corruptions had made him to look off from God, nevertheless he could not abide to be in that case, his heart is again looking and hankering after God: oh for the light of his countenance, oh for his grace and his Spirit, oh for power and strength yet to be resolute for God, *Yet will I look again towards thy holy Temple*, *Jonah 2.4.* Let God afflict me, I cannot but look to him; let God sling me into the Whales belly, I cannot but hanker after him, let him cast me into the belly of hell, yet will I look again sayes he: his affections were set upon God, and therefore did his heart ever hanker and look after God. This is a sweet motive to perswade us: if we would once set our affections on God, our souls would ever hanker and look after God.

The fourth motive is taken from the spurrings of the affections, *they spur a man to that he affects*: they are *animi calcaria*, as *Melancthon* does call them, they are as it were the spurs of the soul. What is the reason that men go on in any businesse like lazie jaded Ases, sayes *Vives*, because they have no affection to it. What is the reason they go so sluggishly on to good duties, they sit so senselessly still in seats at a Sermon, they kneel so lumpishly and dead-heartedly in prayer to God? because they have no spurs in their sides, they have no affection to these things. Now if we would set our affections on God, we would feel in our bosomes a certain spur that spurs us to every good word and work? a gracious heart is said to stir up it self, *Exod. 36.2.* God counts those prayers no prayers, that are not full of these spurrings and stirrings; there is none that calleth upon thy name, that stirreth up himself to take hold on thee. *Isa. 64.7.* Dost thou call upon God, and hast thou no spurrings nor stirrings in the duty? dost thou not spur up thy self to pray with good life? the Lord sayes, thou dost not call upon his name at all. As ever thou desirest to be stirred up and spurred on to good exercises, set thine affections on God, they are the spurs of the soule: the soul

4.  
Our affec-  
tions spur  
us on to  
what we  
affect.  
*Melan. in  
Ethic.  
Lud. Viv.  
l. 3 de ani-  
ma.*

5.

goes cheerfully on, when it goes with affection. *THE FIFTH*  
 The fifth motive is taken from the heartiness of the affections; and therefore the heart is many times and often in Scripture put for the affections. My heart, sayes *Deborah*, is towards the Governours of Israel, *Jud. 5. 9* that is, mine affection is towards them. O ye Corinthians, our mouth is open unto you, our heart is enlarged, *2 Cor. 6. 11.* that is, our affections are enlarged. Look whatever thou affectest, thy heart is set upon it; this motive is strong to perswade, for if the affections be in a manner the very heart of the soul, this may well move us to set our affections upon God; wilt thou settle thy heart any where else but only upon God? O how hainously does the Lord take it at thy hands, that thou hast no more heart unto him? He gives thee his Word, and thou hast no heart to it; he gives thee his Sabbath, and thou hast no heart to it; he gives thee his Sacrament, and his Ordinances, and his Sanctuary, and his Commandments, and thou hast no heart to them. O the Lord is so angry with thy soul, that he calls thee a fool and a for, and he repents that ever he hath vouchsafed these things to such wretches as thou art. Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? *Prov. 17. 16.* Wherefore, sayes God, and to what end is a price put into your hand to get wisdom? Ye might have gotten wisdom a long time or ere now, how to be new creatures and in Christ, how to get grace, and peace, and mercy with God; ye have had abundance of prices put into your hands, a price of abundance of Sacraments, and Sabbaths, a price of abundance of Sermons and exhortations, many mercies and favours, many threatnings and warnings, health, strength, life, liberty; ye have had a fair time to get grace and holiness in Jesus Christ; prices have been put into your hands, but ye have had no heart, nor affection to them. The Lord is exceedingly wroth with you, he calls the fool in your face, and repents that ever he hath lent you these things; wherefore is a price put into the



the hand of a fool, seeing he hath no heart to it? no heart nor affection to make use of it? Wherefore? sayes he, to what end? wherefore is a price put into a fools hand, that sees not the worth of it? better he had been sent to hell quick and never heard Sermon: better he had been damned many years since and never had the means. What, will ye be drunkards in spite of preaching? and adulterers, and fornicators, in spite of Gods threats? mockers and despisers of them that are good, *lovers of pleasures more than lovers of God*, in spight of the Lord Jesus? O this does woefully provoke God, that ye should have no more heart nor affection to these things then ye have. Set your affections then upon God, if ever ye will be wise to escape the vengeance to come; your affections are your heart, be not so rebellious as to deny your heart unto God.

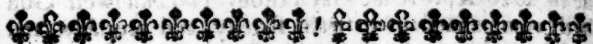
The sixth motive is taken from the softnes of the affections; the affections are the softnes of the heart, *Affectus sunt famineus anima partus*, sayes the Philosopher, they are the feminine and softly brood of the heart. Thy heart is a soft heart where thine affections do stand; if thine affections be set upon the things of this life, thy heart is a soft heart thereunto, thy heart is sensible of every profit, sensible of every vain pleasure: the things of this life can easily sink down into thy heart, if thine affections be to them. O let thine affections then be set upon God: what wilt thou have a soft heart to the world, the things of the world may easily work on it? and wilt thou have a hard heart to God, that he may not work on it? *Hardnesse of heart* is an argument that a man is damnably and desperately impudent, and will neither obey God nor his Ministers. So God tels *Ezechiel*, the house of Israel will not hearken to thee, sayes he, for they will not hearken unto me; for all the house of Israel are impudent and hard-hearted, *Ezek. 3. 7*. When their hearts were once hardned, they were so impudent that they would not hearken and obey the Ministers of God, nor God himself. This is a lamentable condition then thou

6.  
Affections  
are the  
softnesse  
of the  
heart.  
*Phi. 1. 1.*  
*de sacrif.*  
*Ab. & Cain*

thou art in: if thine affections be earthly and carnal, the heart is quite hardned to Godward. Now then my brethren, we see here the reason why ye can refuse to obey, and be divorced from your sins: we see the reason why ye neither yeeld to God, nor his Ministers; this is the reason sayes God, ye are impudent, and your hearts are desperately hardned. And this is the brand the holy Ghost sets upon you; when your hearts are thus hardned, he calls you plainly, wicked men and wicked women. A wicked man hardneth his face, *Prov. 21. 29.* Is it not a pitifull thing that a man should go to hell, and have no remedy to deliver him? to be damned, and have no remedy in the world to escape it? in such a case is thy soul, whose heart is thus hardned. He that being often reproved hardneth his heart, shall be destroyed without remedy, *Prov. 29. 1.* Hast thou not been often reproved? I know thy conscience can tell thee thou hast been often reproved; hast thou not hardned thy heart? I know thy conscience can witness that thou wouldest not leave off thy courses; but hast hardned thy heart to this day, thou knowest I say true; well then, reade what a piteous condition thou art come to, there is no remedy for thee to avoid the damnation of hell: thou shalt be destroyed without remedy, sayes God, I confesse there is a remedy, but he shall be destroyed without it. The remedy that God uses to deliver men from hell, is to reprove them for their sins, but thou puttest off reproofs, the preaching of the Word, but thou dost disobey it, the blood of the Lord Jesus, but thou dost defile it, and wilt not lay down thy corruption for it, there is a remedy but thou wilt not use it; no, thy heart is hardned and thou shalt be destroyed without remedy: assure thy self of it, *for the mouth of the Lord hath spoken it.* I speak to you who speak evill of the good way, and call it all to nought; your hearts are all hardned on this manner: when divers were hardned, sayes the Text, *and spake evill of that way, Act. 19. 9.* They that speak evill of the waies of God are all hardned, O sayst thou

thou, I do but speak against Puritans and Hypocrites, God forbid I should speak evil of the waies of the Lord: God forbid, yea, God forbid indeed: but does not thy conscience witness thou speakest evil of the waies of the Lord? Thou knowest the Lord commands exhorting and reproving one another, and thou speakest evill of it: what hath he to do to reprove me? sayst thou. Thou knowest God hath commanded us to walk strictly, and precisely, and purely, and thou speakest evill of it: what must we be so pure forsooth? and so precise, and so strict? Thou speakest evill of the way of the Lord, and the Lord sayes thou art the man that art hardned. I speak to you that break the limits of God. God hath commanded you a great while ago to repent and beleieve, and cast away the evill of your doings. Many daies are past since ye were called hereto; yesterday, and to day thou art called, and thou amendest not, thou art the man that is hardned. Again, he limits a certain day after so long a time, as it is said, to day if ye will hear his voice, harden not your hearts, *Heb. 4. 7.* thou hast broken this limit, and thou art not converted to this day, thou art the man that is hardned. I speak to you who refuse to amend your lives: ye do not only not amend, but also ye refuse to amend, ye are the men that are hardned; they have made their faces harder then a rock, they have refused to return, *Ier. 5. 3.* When men refuse to return, they have hardned their hearts like a rock, and more too, sayes the Text. Ye have refused, and it is not unknown to your consciences that ye refuse, therefore ye are the men that are hardned; ye are the men that shall be destroyed without remedy. I pray God help you with a remedy, and awaken your souls, that ye may be hardned no longer; for if ye be, ye shall be destroyed without remedy. I beseech you consider your poor souls, and understand, if perhaps ye may finde mercy. *Schola cuiusque ordinis homines admittit*, sayes *Quintilian*, the school admits all sorts of scholars. So I may say of you, the School of Christ admits all sorts of sinners

among you. There is never a wretch among you all, but if now ye will be content to go to Christs school, ye shall be admitted to learn. The Lord give you hearts so to do. O then set your affections on God; the affections are the softness of the heart, and this is the way for to soften them:



## The XIII. Sermon.

Col. 3. 2.

*Set your affections on things that are above, &c.*



Beginning hath been made to perswade you with motives that ye would set your affections on God. Five motives have been noted that our Apostle handles in this Chapter: and six motives that the theme it self does afford you. Give me now leave to go on in the same point, and to help you with more. For if this point be not copious with motives, no point can be copious. All perswasion is by moving the affections, whatever the theme be; now when the affections themselves be the theme, the matter of necessity must be copious and abundant: other motives remain to set your affections above.

Other motives to move the affections.

I. From the everlastingness of the affections.

The first is taken from the *everlastingness of the affections*. Our affections are everlasting in our soul, especially some of them, and those that are not, when the soul is in hell, they very want of them are a little hell to the soul, for there shall be no joy, no delight, no hope, no comfort, no love; and as the Stomack when it wanteth its meat, it devoureth it self: so these affections, when the matter is wanting, they shall eat up, and devour up the soul. There's no matter in hell

hell to joy at, no matter in hell to delight in, no comfortable matter to hope for, no amiable thing for to love, and this shall vex the soul with weeping and gnashing of teeth: nevertheless, many of the affections, whether a man go to heaven or to hell, *are everlasting affections*, joy and delight, and love, and all the liking affections shall be everlasting in heaven: fear, and horreur, and hatred, and grief, and despair, and shame shall be everlasting in hell, there shall be weeping and gnashing of teeth, sayes the Text, he does not say there shall be love or joy, &c. Now are the affections everlasting in the soul? know this, nothing but God can hold the soul tack, as we say, everlastingly. It's true, we may affect meat for a while, and raiment for a while, and maintenance for a while, and houses, and wives, and husbands, and recreations for a while, till we die, but when death comes, death takes off these objects for ever. If thine affections were mainly set upon these things; when these are all gone, alas, where art thou then? thou art at a losse for ever and ever. As *Zophar* sayes of the wicked, though he had the world at will while he was living, yet sayes he, he shall perish for ever like his own dung, they which have seen him shall say, *where is he?* Job. 20. 7. Before, he was at his pleasures, and his profits, and his businesses in the world, there he was where his affections did run: but now when his pleasures are all gone, his house, and his lands, and his markets are all gone, alas! where is he? He is now at a losse. *Zophar* knew well enough where he is when he dies, he is in hell to be damned and tormented for ever; but he expresses it thus, to shew that now he is at a losse. Set thine affections then upon grace and upon the fear of the Lord; for though thou diest, this cannot die with thee. It was a good answer of *Stilpon*, when he lost his countrey, and his children, and his wife, and his house, and *Demetrius* said to him, How now *Stilpon*, where art thou now? art thou not at a losse now? *Stilpon* answered, at a losse? sayes he, No, no, I have vertue still, and

*Stilpon*  
Plat. *de*  
*mis-  
er-  
cor. Sen.*  
in Epist.

righteousnesse still: so if thou shouldest lose means and maintenance, friends, stays, hopes, health and all, thou couldest not be at a losse: were thine affections set upon Christ, thou wouldest have thy faith still, thy comfort still, thy peace of conscience still, assurance of heaven still. Thine affections are everlasting, and therefore set thine affections upon such things as are everlasting, otherwise thou shalt be at a losse one day for ever and ever.

2.  
From the  
infiniteness  
of  
the affections.

The second motive is taken from the infiniteness of the affections, the affections are infinite, and therefore nothing in this whole world is able to satisfy them. He that loveth silver shall never be satisfied with silver, nor he that loveth abundance with encrease, *Eccles. 5. 10.* give him tens, he would be glad with twenties, give him them, he could afford to have hundreds; give him them, he could desire thousands: when he hath thousands, he is never the nearer, nothing satisfies him. Give *Alexander* a world, he desires another. Take me a silly man, give him a Curateship, he desires a Vicaridge: give him that, he desires a Parsonage: give him that, he desires two Benefices: give him that, he desires a Prebendary, an Archdeaconry, and then a Bishoprick, and if he were Pope of Rome, he were not satisfied. Take a voluptuous man, give him pleasure to day, he desires more to morrow, from Cards to the Tables, from them to Bowls, from them to huntings and hawkings, and so on, he is never satisfied till he dies, *as the* *Pro 27. 20.* says *Enfratrum*, the affections are infinite even as the fire: all the forrests and all the woods, and all the fowell under heaven can never satisfy the fire; give it faggots, it could burn logs; give it logs, it could burn whole trees: give it trees, it could burn whole houses; give it them, it could burn the inhabitants: Nay, *Solo* compares the affections to the fire of hell, and the mouth of the grave, that can never be satisfied. Hell and destruction are never full, so the eyes of man are never satisfied, *Pro 27. 20.* The eye is never satisfied with seeing, the ear is never satisfied with hearing.

Ca. 7.1.10  
Etrn. ad  
Nicom.

# Full



Will it desire further, what now? *Pro. 30. 15.* he compares them to the Horseleech, give, give, sayes the Horseleech, it's ever sucking, more and more, and more, it's ever desiring: the affections are infinite, there's nothing in this world can ever satisfie them; did ever any meals meat so satisfie the stomack, that it should never hunger more? did ever suit of apparrell so satisfie the back, that it should never wish to be cloathed more? did ever Rent so satisfie the Landlord, that he should never desire another day to receive more? The affections are infinite, nothing in the world can ever satisfie them. What good reason then is there to set thine affections upon God? God is infinite, and he can satisfie them. He filleth the hungry with good things, *Luk. 1. 53.* If the affections hunger after God, he will fill them, and satisfie them. If thine affections be set upon God, thou shalt have all satisfaction: Hath a neighbour wronged thee? thou needest not seek after revenge, Christ will make thee satisfaction. Hast thou had losses in thy estate, and disgraces in thy name, or troubles in thy minde? thou needest not disquiet thy self, Christ will make thee satisfaction. He that complains is not content, as we say, thou needest not complain, saying, O I have but a poor house to dwell in, poor diet to feed on, poor apparel to put on, poor friends to rely on: if thine affections be set upon God, look what they want, Christ will make it up, he will satisfie thee. My people shall be satisfied with goodnesse, saith the Lord, *Jer. 31. 14.* *thou openest thy hand, and satisfiest the desire of every living thing.* *Plal. 145. 16.* O ye poor soules, that have gone on in your drinkings and carowings, and are never satisfied, that have followed your pleasures, and your vanities, and to this hour ye are not satisfied, what mean you to lose your selves in the things of this life? what mean you to besot your own soules anye do? Hear what the Lord Jesus sayes to you, *Mat. 23. 12.* *For every one that forsaketh, come to the water, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money, and without*

Horat.

Boeth.

without price; wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? *Horat.* Learn diligently to me, sayes he, and eat ye that which is good, and let your soul delight it self in farnesse. *Isa.* 55.1,2. Ho, every one that thirsteth, come ye to the waters. What? when ye are athirst will ye go to broken cisterns? they cannot hold water to satisfie you, here be waters indeed, that Christs does afford you: when ye have money in your purse to buy food, will ye buy that which is not bread? stones in stead of bread? will ye spend your strength and your health, and your wits, and your pains, and your souls too upon the things of this life? alas, they can never satisfie you. If the fountains should run wine, the people would not be content, as the Proverb is. *Nemo sua sorte contentus est*, sayes the Heathen. Had ye all the beer in the barrels, all the bread at the Bakers, all the corn upon the ground, all the wealth, and riches, and honour in the earth, they can never satisfie you, your souls shall die beggars for all these, and go to hell notwithstanding all these; alas, ye buy them all at a dear rate: do ye not know what they cost *Ahab*? they cost him himself, he sold himself for them. Come ye hither, sayes Christ, set your affections here, here is mercy for nothing, and grace for nothing, and goodnesse for nothing, and the holy Spirit for nothing: can ye desire it at an easier price? though ye have not one single groat of any worth, not only single farthing or a brasse token of any righteousness of your own; yet come hither, sayes Christ, ye may make as good a market as the best; Come and buy without money, here ye shall have enough for to satisfie you. *Benè est cui Deus obtulit*, sayes *Boethius*: it is happy for you, can ye but see your own happinesse, that God gives you such an offer as this. Here ye may have the pardon of your sinnes, will that satisfie you? here ye may have deliverance from hell and condemnation, will that satisfie you? here ye may have grace against your sinnes, and power to subdue them; here ye may have the love of God,

and

and the favour of Christ, and the communion of the Spirit, will that satisfie you? I will promise you here is enough to satisfie you, be ye never so unsatisfiable. Here ye may have every manner of thing that is good; comfort against all troubles, sure promises against all doubtings, strength against all weakneses, stayes and props under all sicknesses, assurance of Heaven and a Kingdom as soon as ever ye die, we will warrant you ye shall be satisfied here, *Old Simon* as soon as ever he had Christ in his arms, *Lord, let me now die*, sayes he, *q. d.* Lord, now I have enough: I care for no more in the whole world now, *Lord, now lettest thou thy servant depart in peace*: I am well satisfied now I have Christ. O then set your affections upon God and his Christ, and this will then satisfie you: your affections are infinite, and nothing can give them satisfaction but God that is infinite.

Luk. 2. 28.

The third motive is taken from the cloyednesse of the affections: as the affections are infinite and can never be satisfied with the things of this life, so they are soon cloyed with any of these things: sometimes affecting, sometimes disaffecting. Nothing can give a mans affections full content but only their God. If thou dost not set thine affections upon God, thine affections can never have content: the things of this life were never made for our affections to be set on; if thine affections were made to be set upon the things of this life, they could never be cloyed with them. Is the fire ever cloyed with burning? Is a stone ever cloyed with lying on the ground? Is the Sun ever cloyed with shining? no, it is made for this end: thou wert never made to eat and to drink, for thy stomach will be cloyed with meat, and cloyed with drinks: the sweetest meats under heaven, if ye burden your stomach therewith, they will cloy it: thou wert never made to hunt and to bow, to dice, and to card, because thou wast made cloyed with pleasure; thine affections are subject to a cloy, if they be set upon the things of this life; they are monsters and devils incarnate,

3.  
From the cloyedness of the affections.

incarnate, that are never weary with swearing, and playing, and company-keeping. I say, *these men are monsters* : for if a man be a man, and he be not a monster, he will be cloyed and wearied with his waies. They are bad enough that the Prophet does speak of, I am sure they were cursed wretches, yet they were not such damned wretches as never to be weary with their sins; they have wearied themselves to commit iniquity, *Ier. 9. 5.* They were weary with sinning, and cloyed with their waies, and yet they would on : on they went, but it seems they were not quite monsters to go on and never be wearied, there is nothing in this life thou canst set thine affections upon, but it will weary and cloy thine affections, and therefore without doubt they are not the true objects of thine affections. What base Proverbs have the wicked, when they come from their sports? sometimes ye shall hear them say, I am as weary as a dog; when the drunkard hath barreld himself with his liquor, he is as sick as a dog otherwhiles, as we say, such filthy-mouthed speeches we have, which shew they are cloyed now and then with these things; as the Poet saies of the Horse and the Oxe, *Operat ephippia, Bos piger, operat a rare caballus*, the lazie Oxe that is toying at the Plough, he is weary with it, he could wish he were used like a Horse to the saddle, that would be lesse wearisome he thinks then the Plough; the Horse that is toyled with its riding, O he is weary with it, he could wish he were used to the yoke, that would be a far easier life. Thus mens waies do weary and cloy their affections : the proud Minion is wearied and cloyed with such an odde fashion, O he must have another; the gamester is wearied with such a kinde of sport, he must have another; the delicate palate is cloyed with such tasted meats, it must have others. Certainly thine affections are wrong set, when they are apt to be cloyed on this manner. O therefore set thine affections on God, there thou shalt never be cloyed. I know a man may set his affections to Godward, and be weary, but then they are not right set when

Hor. Ep. 14

when he is weary. They served God amisse when they said, behold, what a weariness it is: Mal. 1. 13. If they had gone a right way to work, they had never been weary nor cloyed with serving of God. But ye brethren, be not weary with well-doing, 2 Thes. 3. 13. that is, set your affections aright upon, and so be never weary with it: the affections will never be cloyed when they are truly set upon God: the flesh will be weary, but the spirit cannot be weary. God gives the soul full absolute content; the soul is at rest when it is set upon God. As the stone is never cloyed with lying on the ground, because there is its rest, so God is the rest of the soul. The greatest glutton in the world will come at last to say, I have eaten too much; the greatest drunkard, I have drunken too much; the greatest spend-thrift, I have spent away too much; his affections are cloyed: but set thine affections upon God, thou canst never come to too much, never be godly too much, never be heavenly too much, never be in Gods favour too much, never in Christ too much, thy spirit can never be cloyed: too much of one thing is good for nothing, say people, it is not needfull to be too much pure and too much precise, lesse would serve the turn: whosoever thou art that canst say or think so, it is sure thou never knewest the meaning of grace, O say they, does not Solomon say, *a man may be too much just, Be not righteous overmuch*, neither make thy self overwise: for why shouldest thou destroy thy self? Ecc. 7. 16. Is it not enough to be weary of goodnesse, but ye must misconstrue and blaspheme the Word of God too? This is the meaning of Solomon. Solomon never said so himself, but he brings in thy filthy blasphemous mouth thus saying, Tush, be not thou righteous overmuch, why shouldst thou destroy thy self? why shouldst thou be so precise, to be called a Puritan, to be hated and reviled, to destroy thine own credit, and thy pleasure, and thy liberty? Indeed as it follows, we would not have thee overmuch wicked, &c. ver. 17. A little pleasure will do well, a little vanity, a little liberty, a little re-

*In omnibus  
rebus ma-  
gis offendit  
nimium  
quam po-  
rum. Cic.*



venge, a little gaineffe of apparrell, a little mirth at the pot will doe well; but be not wicked overmuch. I say, these are thy hellish speeches, and none of *Solomons*. *Solomon* does but bring thee in speaking, as the Prophet *Isay* does such as thou, Let us eat and drink for to morrow we shall die. O beloved, if ye would set your affections on God, your affections could never be cloyed.

4.  
From the  
precious-  
nesse of  
the affe-  
ctions.

The fourth motive is taken from the *preciousnesse* of the *affections*: the affections are the precious motions of the heart, the heart counts that precious which most it affects, Now what a shame is this, to set thine affections then upon the things of this life? thou hast a base heart to do so. Hast thou a Kingdom to set thine affections upon? Hast thou a God, and a Christ, and a Crown for ever and ever, all glory and honour to set thine affections upon? and wilt thou set thine affections upon drosse and dung, and such base things as these? dost thou not know that all thy vanities and thy pleasures are base in comparision of Christ? all thy silks and thy sattins, all thy gentility and thy pomp in the world, are vile in comparision of grace and of glory? Dost thou not know how God scorns all these things in comparision of the excellency of his grace and favour? thou hast a very base and a vile heart, if thou wilt set thine affections upon these things. So every wicked man is called a vile person, *Psal.* 15. 4. The vile person will speak villany, *Isa.* 32. 6. Great Nineveh, the Prophet calls it *vile*, *Nah.* 1. 14. The vilest men are exalted, *Psa.* 12. 8. If we should see a Lords son keep company with them that are meaner then is fitting, will ye not say he is base? If we should see how *Sadarnapalus* a King, would sit spinning and wheeling with the Maids; and *Domitian* the Emperour sit catching of flies, and hanging them up, would ye not say *they are base*? they do things unworthy themselves: themselves should be Noble and Honourable, and Royall, and yet should so vilifie and debase their own selves on this fashion. What, a Christian be gaming, and hoyting, that might have joys unspeakable





sinned thus and thus, now I repent it in dust and ashes, O that I had never done so; were it to do again, I would never do it for a thousand worlds: thus if thou go to heaven thou wilt be fain to repent it. And if thou go to hell, thine own horror and thine intollerable torments and plagues will force thee to repent it too, that ever thou hast set thine affections on earth; then thou wilt curse thine own self, and ban thine own thoughts, and fret and stamp at thine own madnesse, that thou shouldest set thine affections upon the things of the world, when thou mightest have had a Saviour, and a God, if thou hadst been wise and wouldest have been ruled. *Magni emitur pœnitentia*, alas, such repentance costeth thee dear. When it hath cost thee thy soul and brought thee to hell, and utterly undone thee for ever, then thou learnest how to repent. When *Dives* was in hell, then he repented that ever he was so hard-hearted to *Lazarus*: Send *Lazarus*, &c. O he would now ask him forgiveness; send such a poor wretch now, I will make him restitution. Lord send now thy commandments, and now we will obey them; Lord, now send thy Ministers unto us, and we will hear them; send us one Sermon more, and now we will do it. As sure as God is in Heaven, you will repent it another day, that ever you set your affections thus on the things of this life. Beloved, were it not better by ods, not to set your affections thus at all, then when ye have done it, repent it, when all comes to all? *Non admiseris cuius postea peniteat*. Do not commit that if ye be wise, which ye must repent when ye have done it. This very Sermon, if ye will not hearken now to obey it, I say this very Sermon your consciences will be sure to vex you withall. Such a Sermon I heard, and there I had a warning, then I was told of this vengeance I endure, but I would not listen. O woe is me and my rebellion, that I did not. I beseech you consider it, set your affections otherwise then ye doe, set them graciously on God, or else ye will be forced to repent for ever.

The sixth motive is taken from the *jealousie of the affections*: Beloved, when a Husband suspects his wives affections are not to him, there is an affection of jealousie arises in his heart to revenge it: a man cannot abide that his wife should give her affections to another. So beloved, God is a jealous God, when he sees he cannot have thy affections to him: he hath made thee his creature, he hath hired thee for his servant, nay he espoused thy soul as a wife and a Spouse to his own Son; and if he may suspect that thy affections are otherwise set, he will be jealous against thee. This will be the grievoudest revenge of all revenges that are possible. No revenge like the revenge for the turning ones affections awry. Let a man be wronged though never so much; nothing but anger and choler does arise to revenge it; but if he suspect the want of affection in his own wife, then it is not an anger alone that arises to revenge it, but a jealousie. Dost thou not know what jealousie is? I tell you, it is the revengefullest passion that ever arose in the breast. Jealousie is the rage of a man, therefore he will not spare in the day of vengeance; he will regard no ran-some, neither will he rest content, though thou givest many gifts, *Pro. 6. 34, 35*. We have a good Proverb, From jealousy the good Lord deliver us, *ζήλοιο πανάχρῃον ἡτορ*, sayes *Oppia*, The heart of jealousy is wilde and all savage. A man is not only angry, but directly in a rage, that is jealous, So God expresses himself by a fury and a rage, saying, my fury shall break out against them, and I will not pity them. When thine affections go a whoring from God, he will be revenged on thee deeply; he will take no ran-some; no ran-some by Christ, no ran-some in the world: couldest thou give him a whole world for the sin of thy soul, he will not accept it. What sayes the Husband when he is jealous, what hast thou defiled my bed and played the whore? and so forth. I will make you an example: he eats himself up, till he is revenged: he will mark every cast of her eye, every gesture of her body, every tread of her foot, every

6.

From the  
jealousie  
of the af-  
fections.

thing now shall be matter of suspicion: she shall not speak to any man in the street, but he will suspect it is wantonnesse. She shall not be able to go one step out of doors, but he will suspect it is to her bawle lovers. So if we set our affections wrong upon other things besides God, God will never put it up at our hands. He will then be extreame to mark whatsoever is amisse; not one idle word, but he will be precise to observe it; not one vain thought, but he will be curious to note it; not one foolish fashion, but he will set it down in his note-book, he will then be extreame with thee. Ye have read and heard the Ten Commandments often and often. Ye know what is said in the second Commandment, Thou shalt not do thus and thus, *For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children.* If thou set up these Idols in thy heart, to affect the things of this life, take heed of this jealousie, I the Lord thy God am a jealous God, &c. He will visit not only thy sins upon thee, but he will look what thy father hath done, and thy grandfather hath done, and thy great grandfather hath done. If any of them have been drunkards, he will visit it on thee: if any of them have been swearers and worldlings, and wicked, he will visit it on thee. From his jealousie the good Lord deliver us.

7.  
From: the  
tyranny  
of the af-  
fections.  
τετυραννισα  
μεν ειν  
νενδου-  
λεια, και  
της του τε-  
τυραννισα-  
μεν δου-  
λεια.

The seventh motive is taken from the *tyranny of our affections if they be not set right*. If our affections be not set upon God, they are the forest Tyrants that can be to tyrannize over us. *Philo* compares the tyranny of our affections to the four hundred years bondage of the Israelites in *Agypt*. Ye remember what wofull and slavish bondage they were put to in *Agypt*, insomuch that they groaned under it, and cryed out unto God. *Pharaoh* played the Tyger-like Tyrant over them, and made them weary of their lives: so do the affections tyrannize over a man that is carnall and earthly, they do so besot him, and befool him, that he knows not how to come out of his sins; they do so harden him and obdurate him, that no preaching nor counsell can

convert

convert him; they do so occupie and task him, and busie him, that he can finde no while to save his own soul, or be-  
think himself of escaping of hell and damnation, he is in  
hell before ever he thinks on it seriously; they plague him  
like *Tantalus*, sayes he, and leave his soul in the lurch after  
all his vain hopes, he can never be free for God. The Apostle  
speaking of the lust and affections of the world, how they  
allure men into vanity; he sayes they promise men liberty,  
but they are the servants and slaves of corruption, *2 Pet.*  
*2. 19.* A man would wonder how one should be in bondage  
with a pot or a pipe, with a bowl or a game, with a carnall  
friend, or an use he hath gotten; but so it is, that nor Mini-  
ster, nor Sermon, nor warnings from God, nor any thing  
can free him: still he is enthralled. Now consider, are our  
affections such tyrants, when they be set upon the things of  
this life? O let us set them upon God. If they can capti-  
vate us to God, and bring us into a golden bondage with  
grace and with goodnesse, we are happy. Seest thou how  
the wicked are tyed to their sins, and their lusts? so if thine  
affections were set upon God, thou wouldest be tyed unto  
God. O it's an admirable tye, this, to be tyed unto God.  
This is it that the wisest man in the earth adviseth us to,  
My son, sayes he, keep thy fathers commandments, binde  
them continually upon thy heart, and tye them about thy  
neck, *Pro. 6. 21.* Thine affections are these stay-bands, and  
these tyers: if thine affections be set upon the Word, they  
will tye it to thy soul; if they be set upon grace, and love  
to Gods Ordinances, his Sabbaths and his waies, they will  
tye them to thy heart: if thou wilt not set thine affections  
upon God, thou art a very slave, a very slave unto Satan  
and to sinne; thou art not only in a wofull condition, as  
thou art, but they tye thee fast to it; and if God may not  
be so much beholden to thee for thine affections to him-  
ward, he will intrap thee, and take thee by them, as a Bare  
is taken by a Collar, and hale thee to judgement. Thou hast  
little affection or none at all to the Word; may be thou  
comest

*Vid. Ezek.*  
*14. 32, 4. 5.*  
*&c.*

comest not to be reprov'd and amended by the Word, but thou comest to have some knowledge, and some pretty sentence to talk on, or some fine story or passage to speak on: As I live, saith the Lord, I will answer thee according to thy thoughts: may be thou comest that thou mayst scrape up some hopes to have mercy, and heaven at the last; may be thou comest to snatch up some sentence or other that may secure up thy conscience: if there be ever a passage of mercy, that thou wouldest fain have; As I live, saith the Lord, I will answer thee according to thy thoughts, and thine own vain heart: that which thou camest for in the Word, as I live saith the Lord, thou shalt have it. Thou dost not come to learn how to be holy and be stricter then thou art, but though thou beest no stricter then thou art already, yet to have some hopes to be saved for all that.

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*FINIS.*

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